



Unveil, O Thou who givest sustenance to the world, that face of the true Sun, which is now hidden by a vase of golden light ! so that we may see the truth and know our whole duty.

THE ARYAN PATH

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TEACHING AND TEACHERS

Buddham Saranam Gachchâmi

I take my Refuge in the Buddha

With greater fervour than on any other day of the year the devout Buddhist will repeat this Vow on the 2nd of May—the Buddha Day. Millions use the formula as one of great consolation. Moreover, the words are words of power, which dispel doubt; words which, above all, send the soul to renewed activity against the ancient foe—Mara—Passion, and Avidya—Ignorance. The Buddha gave it as a reminder to his Bhikshus whose refuge was the Teacher, the Law, and the Brotherhood of Co-Disciples. To-day laymen also repeat the Vow, and it has become secular, losing at least some of its sacredness, just as has been the case with so many things in other religions.

Gautama himself took refuge in that Vow. He himself said that he was but one of the Deathless Race of Buddhas. In his lifetime he was always approached by the title of Tathagata—he who follows in the footsteps of his Predecessors. The Buddhist recognizes a long line of Buddhas, as the Hindu speaks of the Guruparampara chain. This is the ever-lengthening chain of Gurus, each of whom is but a sishya—pupil to a mightier Lord. Both these views represent the hidden fact with which every tyro in Occultism is familiar, namely that the Fraternity of Adepts on earth is a branch of the Cosmic Fraternity of Maha Rishis and Dhyani Buddhas. The office of the Guru was

deemed essential and was greatly revered in the older days when Soul-life was more of a reality than it is to-day. Those who have gone any distance in the development of the Inner Life feel the necessity of a guide and come to recognize that the ancient institution of the Guru was not only beneficent but also a necessity.

In the modern world Soul-life has become largely a matter of experimentation. The man of flesh experiments in self-expression, to his own and the community's ruin. Every boy and girl prates about soul-expression, while they but seek an outlet for their temperamental weaknesses. The serious and the earnest minds are experimenting in a less personal and a more enlightened way. But all suffer from a lack of clear perception of two ideas, which in the ancient world were the principal key-positions. Those who aspired after the Inner Spirit knew that a perfectly codified Science of the Soul existed, and that its study required the aid of men who had mastered it not only in theory but also in practice. Teachings and Teachers were tangible facts—one might take them or leave them, but the safe, nay the only way, was to prepare oneself, and become worthy to learn the Science by sitting at the feet of Soul-Scientists. Experiments in the laboratory of mind and heart were made under the direct observation and guidance of the Guru.

With the growing influence of eastern thought in western life the ideal of the Guru is bound to

make its appearance as one worthy of realization. But unless its coeval and co-eternal principle of an exact Science of the Self also gains recognition, the west is going to suffer from an increase of exploitation of minds and hearts. For centuries now India has been suffering from an enormous increase in the number of gurus—till it is now said with perhaps more humour than accuracy that "at every street corner you can find a guru; the difficulty is to find a chela". These fake gurus, the worst kind of exploiters, will overrun the western world, unless the west learns from the suffering of India. In no country of the ancient world was the Ideal of the Guru higher, or better recognized, than in India; to-day it is corrupted to degradation. This has happened because would-be pupils did not know that their very first and primary task was to make sure that the chosen Guru was not a fake. For example, the Upanishads said: "Arise, Awake, Seek the Great Teachers"; many *sought* the Gurus, but before they had *arisen* from the ranks of idlers and the mentally lazy, ere they had *awakened* from the dreams of personal preference and happiness.

The immediate task of THE ARYAN PATH is to present this verity of the necessity of Gurus in the living of the Higher Life.

H. P. Blavatsky was the first in the modern world to proclaim that Living Sages, Embodied Spirits, Perfected Souls actually existed. Since then, many have

taken foul advantage of the good news, and indulged in the game of exploiting human credulity and aspiration. Would-be aspirants did not always go to the instructions of the one who proclaimed the fact; if they had, they would have learned that H. P. B. also said what the Upanishads taught, that one must *arise* to leave sin behind, and *awake* from the dreams of fancy and make-believe ere the Adept-Guru appears.

That the great and true Gurus exist is a fact. What is the Way to Them? The very first step is the search for the Science of the Soul. Is there such a science in existence which these Gurus teach? Are its early and preliminary lessons available, lessons which once learned will lead the scholar to come face to face with the Guru? Theosophy emphasizes—From the Teaching to the Teachers. The one without the other has proved and will prove dangerous, nay more, a failure. The first task of every aspirant is to ascertain the credentials of his future guru; this may sound irreverent, but we phrase it thus because a fearless and courageous examination by every soul of the status of a school or academy wherein he proposes to enter is a solemn duty. We have known of hundreds whose aspiration is exploited and who could have saved themselves by a humble but cautious examination of the claimants and their claims. The first step is to "compare all things, and,

putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis."

Theosophy says that the truths of soul-science should be questioned before being accepted. Let every mind test in the tube of reason the basic principles with which soul-life has to begin; let every heart feel the depth of the nobility of those teachings. Teachings are vestures of Teachers. If the former are unconvincing to reason, and do not awaken in the heart the fire of Devotion, wherefore should we follow their authors? The superstition is most general that the Guru by some mysterious power of his own will remove karmic disabilities and difficulties of the pupil in a vicarious fashion. Whereas the preliminary step of the Disciple, according to the *real* Gurus, is that he should offer himself to be tried by his own past karma, to be tested by his own present effort. Before one desires to learn from the Guru, one must acquire the knowledge of the state of Chelaship.

The Path to the Gurus is hidden. Their Voice is lost in the babel of tongues around us. The discriminating mind and the intuitive heart must learn to distinguish the Song of Wisdom among the welter of words, the clash of thoughts, and the talk of claims.

JESUS AND THE ESSENES

[J. Middleton Murry once again writes that which will rejoice the hearts of all Theosophists and most progressive Christian thinkers.—EDS.]

The substance of Mr. George Moore's novel, *The Brook Kerith*, is not entirely new. One hundred and fifty years ago Karl Friedrich Bahrdt had imagined that Jesus of Nazareth had emerged from the order of the Essenes to fulfil his mission and returned to it after a seeming death; he was followed by Venturini, whose *Natural History of the Great Prophet of Nazareth* (1800)—a remarkable book—is based on the same supposition. After these came Salvator and Gfrörer, Nator and Bosc. There is, in fact, a whole sequence of imaginative lives of Jesus based upon the hypothesis in which, to many readers, lay the originality of Mr. George Moore's novel.

Modern critical scholarship, as usual, frowns on the notion. We may take as characteristic the remark of Professor James Moffatt: "At one time ingenious attempts were made to trace the affinities of the Essenes with the early Christians. . . . It is no longer necessary to prove that Jesus was not an Essene, and that early Christianity was not Essenic." One wonders how that negative proposition could be *proved*. But this peremptory assurance comes easy to some Biblical scholars, who would be pained and shocked if an equal rigour of negative scepticism were applied to their

own religious assumptions. All that scholarship is entitled to affirm is that there is no definite evidence that Jesus was an Essene.

We may say, if we like, that the authors of the "fictitious" lives of Jesus, from Bahrdt to Moore, have been the victims of a wild imagination; but in matters of religion a wild imagination is better than no imagination at all. Imagination is always necessary if fact is to be transmuted into truth. Imagination may degenerate into mere fantasy; on the other hand, a certain measure of fantasy is necessary to the expression of imaginative truth. And it seems to me that the soberest mind, reflecting on the actual facts, must be prepared to entertain the possibility, or even the probability, of a connection of some kind between Jesus and the Essenes.

The facts are these. First, that Jesus of Nazareth was one of the world's greatest religious and ethical teachers. If the word "spiritual master" means anything, he was one. Moreover, he was essentially a mystic, a teacher of the necessity of a mystical, or spiritual "rebirth". In spiritual insight, in the perfection of his tolerance, he towered above the ordinary religious Jews of his time. Second, it so happened that at this particular moment in

the world's history there was, in Palestine, a very astonishing order of religious Jews called the Essenes; there was also in Egypt, living among the low hills to the south of Lake Mareotis, an equally astonishing order of religious Jews called the Therapeutae. The evidence for the existence of these orders is incontrovertible; they are, in actual fact, better attested than the early Christians themselves. If we knew as much about the primitive Church as we do about the Essenes and the Therapeutae, half at least of the historical problems of Christianity would be solved out of hand. We insist again that it is at the precise moment of history when Jesus appeared that these two orders also appear.

It is to Philo, who was after Jesus, and perhaps a little, but very little, after Paul, the most remarkable Jew of his time, that we owe our main knowledge of these two orders. Philo commemorated them, because he so immensely admired and venerated them. Moreover, they justified his passionate belief in the possibility of Judaism rising to the level of a universal religion. He compares the Essenes to the Persian magi or the Indian gymnosophists; of the Therapeutae he says that "they are part of a movement which is known outside Egypt". To the Essenes, moreover, we have the testimony of the awe-struck Pliny: "Strange to say, the race has lasted for untold ages (*per milia saeculorum*) though no one is born within it."

It is "a race more remarkable than any other in the wide world". Josephus, whose detailed account of the Essenes is very impressive, lived in their neighbourhood for three years as the *chela* of Banus the anchorite, who appears to have been at one time an Essene himself.

There is more than one distinction to be made between the Essenes and the Therapeutae; but it seems extravagant to deny that there must have been some close connection between them. The connection is probable on general grounds, seeing that both the orders were Jewish, and that the connection between Egypt and Palestine was intimate; the probability is heightened immeasurably when we consider that their doctrines were alike esoteric, and that both interpreted their sacred books—which certainly included more than the canonical scriptures—by allegory and symbolism; and it becomes a practical certainty when we find that Philo, to whom we owe our only account of the Therapeutae, describes the Essenes as the "therapeutae" of God. The associations of the particular word were well-known to him.

If we regard, as we must, Jesus of Nazareth as the great religious seeker of his nation and his time, it is very difficult to believe that he was not merely conscious, but acutely aware, of the existence of these orders. Their observances and doctrines were far nearer to his own teaching than were those of the early Christian Church,

The Essenes and the Therapeutae alike were far beyond the point at which an unseemly wrangle over the necessity of circumcision could convulse them. The Essenes repudiated sacrifice and the doctrine of sacrifice. (The doctrine of the sacrifice of Jesus himself as a propitiation for men's sins, one need not insist, is a crude posthumous invention that is utterly alien to the teaching of Jesus himself.) The Essenes practised the love that Jesus taught; their life, says Philo, "gives proofs of an indescribable bond of fellowship". They held that the master-slave relation was a violation of the order of Nature; they lived on terms of perfect amity and equality with one another, practising peaceful arts, and giving their earnings to a common store. There was, however, a hierarchy of rank among them, according to the length of years they had served in the order. They were an ascetic order; though Josephus tells us that there was a branch of them which did not eschew marriage: and we gather from Philo that for an Essene to have children was not exceptional. But on his entry into the strict order he said farewell to marriage. The order consisted in the main of mature men, though it was partly recruited by the adoption of chosen youths.

"It is no longer necessary to prove that Jesus was not an Essene." After the recital of these uncontroverted facts, Dr. Moffatt's words begin to bear a sense opposite to that which he intended. It is surely mere prejudice which would

deny the high probability that Jesus was at least deeply influenced by this remarkable order. In this matter, at least, Madame Blavatsky's contentions in *Isis Unveiled* are far more reasonable than the unimaginative negations of dryasdust scholars who can never persuade themselves that Jesus was a human being at all. The truth is that he *could not* have been ignorant of the Essenes; and if there is such a thing as psychological probability, he must have been curious and eager about them, and he must have sought contact with them. They were, like himself, heretics among the Jews, and it is highly probable that their disappearance from the pages of history is due to an outburst of that frenzied Jewish fanaticism which was so grimly punished by Titus.

Nor would it have been difficult for Jesus to make contact with them. Relatively, the Essenes were numerous. They numbered 4000, while of the Pharisees themselves there were only 6000. There were two Essenes to every three Pharisees in Judæa. And though it is probable that the majority of the Essenes lived in desert communities, the testimony of Josephus is quite definite that "large numbers of them inhabit every city". These city communities were well organised; each had "a special relieving-officer for strangers," whose business it was to provide the wanderer with food and shelter. Again, the reasonable supposition is that it would have been impossible for Jesus to avoid

coming into contact with them.

To leave aside for the moment the question of their actual doctrines, the reader of the accounts in Philo and Josephus is impressed by two distinct characteristics in their practices. On the one hand the emphasis of their daily ritual was upon purification. Thus the novice, on entering the order, was given "a sort of spade". No doubt this tool served many purposes, and was in some sort a symbol of their social activity, but the purpose on which Josephus insists was that the Essene used it for digging a hole into which he eased himself; afterwards he performed a ritual ablution. The Essenes partook of a ceremonial midday meal and supper together, for which they clad themselves in white linen robes. Every day they bathed themselves in water, and the crucial stages in the progress of the novice, (who had to serve one year's probation, then a further period of two years, before he became a full member of the order) were marked by a ritual bathing. On the other hand, though the emphasis on purification was so great, the Essenes did not withdraw from society. They worked at their various crafts among ordinary men, and received their wages, which they paid into the common store. They were not contemplative anchorites, but practical mystics who acknowledged their social obligations. Hence it is not surprising, as Josephus says, that they did not "repudiate marriage with its function of carrying

on the race," or that there was a branch of the order which was composed of men still living with their wives. The majority of the Essenes appear to have been men who had got "beyond marriage," rather than men in principle opposed to it.

For their actual doctrine, which was obviously esoteric, we have to rely on a few words of Josephus, and certain unavoidable implications. Josephus says that they believed in the eternality of the human soul, which they regarded as being in bondage to the flesh. He also says that the novice, on being finally received into the order, "swears to communicate their principles precisely as he himself received them . . . and to preserve with like care the sacred books of the society and the names of the angels." The "names of the angels" powerfully suggests the Gnostic belief in the successive emanation from the eternal and uncreated Godhead, of *Nous*, of the *Logos*, of the divine Intelligences (or Angels), and of the Sophia (or Wisdom of God). That their doctrines were Gnostic is borne out by Philo's admiration of the Essenes, and by the evidence that the greater part of their lore was symbolic. Probably, like the Therapeutae, they used the Jewish scriptures simply as matter for allegorical interpretation. Again the total repudiation of sacrifice, by which they separated themselves as absolutely from contemporary Judaism as a modern Catholic would separate himself from his Church by repu-

diating the Mass, suggests forcibly that their doctrines were truly spiritual. Their ceremonial, in turn, suggests that they had a profound belief in the doctrine of "the eternal rebirth of the soul" which, in one form or another, has always been central to mysticism. That their "newness of life" was real and striking is beyond all doubt.

Did such an order spring up spontaneously in the heart of Judaism? It is possible. Ultimately the doctrines of all truly spiritual religions are the same, and the spontaneous generation of a universal spiritual wisdom would only be another witness to the fundamental identity of the human soul. At the same time, although it is possible that the Essenes represented a completely independent movement, it is not probable. The Roman province of Syria, of which Judæa was a part, was the destined place of meeting between the religious ideas of the East and West. It seems to me highly probable that the Essenes owed their very distinctive character to the influence of Buddhism; and further that Madame Blavatsky was well within the bounds of historical probability when she maintained that, through the Essenes, Jesus himself was deeply influenced in his ethical and spiritual teaching by some of the purest spiritual doctrine of the East.

As a matter of "scientific" history—if true history can ever be really "scientific"—the supposition is not necessary. But the

sheer historical probability of the influence is great, greater far than the ordinary Biblical scholar will admit. Whether we shall turn a high probability into a certainty depends, not on the facts themselves which are so few that they offer no resistance to an imaginative interpretation, but rather on our temper and purposes. Madame Blavatsky's temper and purposes were such that in this matter she was a better historian than the academic sceptics. She had deep religious experience, and a great power of imaginative sympathy; and she knew for a fact that all high religions are in essence identical. *And that is a fact.* She also knew that the human soul, in its own religious progress, eagerly seeks out sustenance for itself and corroboration of its own experience wherever it can find it; and naturally she could not believe that Jesus of Nazareth was any exception to the rule. Whether he was actually taught as a boy by the Essenes, as Mr. George Moore, following Venturini, imagines, or whether when his own religious experience became more definite he sought for confirmation of it among them—such a question is of course beyond our decision. But that the influence of the purest religion of the East was there among the Essenes, that Jesus would naturally have sought to avail himself of it, and that he did avail himself of it—these are probabilities with a better title to be called certainties than a good many articles of the Christian faith.

J. MIDDLETON MURRY

A LEAGUE OF BOOKS

[Humbert Wolfe's name as poet and writer is too well known to need introduction. But in addition to his literary reputation he is also a most practical man. He is Principal Assistant Secretary to the Ministry of Labour and Substitute British Government Member of the Governing Body of International Labour Office. This combination of literary and practical talent lends peculiar interest to his article.

The definite plan outlined in it deserves not only sympathetic but urgent consideration. There is a tendency to postpone discussing such schemes because they need long years for execution and fulfilment. There is also the glamour which continues to befog the minds of men, whereby all spiritual and idealistic plans are put aside in favour of the so-called practical ones of politicians. Nations suffer through legislation made by politicians without the aid of idealists, the dreamers of dreams, the seers of visions.

THE ARYAN PATH will welcome an all-round discussion of this plan.—EDS.]

One of the lessons brutally imparted by that violent tutor—war—was that victories are ultimately won neither by generals, admirals, cannons nor even by the valour of troops, but by ideas. Behind the tangible ferocity of the battle-fronts are massed the thoughts, hopes, visions and fears, which decide the issue. On some of the guns used in the late War was found the foolish inscription "*vis ultima regis lex*". It was foolish because the force that maintained or crumpled the fighting line was of the spirit, and not cast nor smelted of any ore in the world. The true combatants were faiths and ideals projected in the shadowy form of soldiers and ammunition. The "Cease Fire" was sounded in the spirit by the trumpets of vision.

That I believe to be almost a platitude in respect of war. It was, however, a platitude generally acted upon in so far as every combatant nation increasingly deve-

loped its propaganda work till at the end of the war there was a concrete battle of pamphlets, wireless, proclamation, newspapers and speeches. If that is true of war, it is obviously equally true of peace. If you wish for peace prepare for peace—*Si pacem vis para pacem* is a maxim profoundly nearer the truth than the abominable whisper of despair "If you wish for peace, prepare for war". It is, I think, certain that peace can only be preserved if the minds of mankind are imbued with its virtue as a daily and living factor. Nor is it enough to take peace for granted: on the contrary it must be made clear that it can only be ensued at the cost of an effort as persistent, as living, and as surprising as the most active military preparation. Mankind should never be allowed to become sluggishly familiar with this glittering visitor. Peace must remain as bright and as strange as the advent of an angel.

There are two main methods—if we put aside the effects of religion—by which this lively apprehension of the benefits of peace may be maintained—political and literary. In politics the crystallization of the faith in peace is the League of Nations, a benevolent cabal against destruction. I need not profess my adherence to that institution, since belief in it is implicit in the minds of all men of goodwill. I would, however, say that in a sense the League corresponds to the fighting fronts in war. It is the arena where the combat is delivered, but the forces engaged are not the statesmen, whose speeches and acts compose world-differences, but the world-thought of which they are the embodiment. It is therefore to that thought that we must look for salvation, and particularly to the thought as it might and should be consolidated in a League of Books.

Before I discuss the definite plan which I have in mind to achieve that League, I would observe that there are two classes of literature which would necessarily be members of this League—what I may call the negative and the positive. By the negative I mean all that literature in all countries which, since the war, has relentlessly and continuously exposed the fact that death does not become honourable by being inflicted by mass-production. All that literature has repeated with every detail of sorrow and agony the truth that force can kill but it cannot create, and that 5,000,000 deaths have proved nothing and

solved nothing. On the other hand, there is the positive literature of peace, the natural development of beauty in each country of the world. In this class are the novels, poems, plays, essays, and historical writings which explain the soul of the people in whose language they are written. To take an instance from a past age more could be learned of the soul of Germany at the time by reading Goethe's *Faust* than by poring on all the historical archives of forty years. Any honest mind that approaches Goethe is bound to exclaim that in the people, of whom this great man is a leader, are to be found stores of wisdom, strength and vision that are as necessary as religion to the preservation of the soul of man. It is exactly that general emotion on the part of one nation to all others which I believe the League of Books could generate.

I propose, therefore, that in all the countries of the world circulating libraries should be established which should contain adequate translations of books in both the classes I have mentioned written in all the principal countries of the world. It would be necessary to have an international Committee, and possibly even an international Secretariat (which would as a matter of good sense and convenience probably be situated at Geneva, and perhaps associated in some way with the League of Nations). In each country there would be a national Committee of Selection, consisting of leaders of literary, artistic

and journalistic thought, from which all politicians as such would be excluded. The business of the National Committees would be in the first place to make the selection from the point of view of the knowledge of their nationals of the books in both classes to be translated. For this purpose they would necessarily have to keep in continuous touch with the Committees in all other countries, or with the clearing-house provided by the Secretariat. In the selection of the negative type of literature they would not be necessarily or wholly guided by artistic considerations. They would seek to bring home to their own nation the universal testimony that war cannot be defended and should not be endured. Naturally they would have regard to literary values, because foolish anti-war propaganda destroys its object. But they might and would often include books that on their merit as writing alone would not deserve inclusion. Their task in the selection of the positive literature would, of course, be much more difficult. For here questions of taste would inevitably intrude, and there would be the eternal battle between tradition and experiment. There would be the danger of establishing the Royal Academic type of mind, which might progressively sterilize the whole affair. This is not a negligible difficulty, but it could be overcome by insisting that all schools of artistic thought should be represented on the Committees.

The National Committees' second task would be to discover

and maintain an adequate staff of translators, and their third to conduct the general publication, circulation and publicity of the scheme. So far as the translators are concerned, no excessive difficulty need be experienced.

But the question of publication, circulation and publicity is one of extreme difficulty. It is plain that if the books are to have the wide public without which their effect would be lost, they must be within reach of the most modest pockets. They must, in a word, be published like State papers in most countries at a nominal price which bears little relation to commercial cost. They must be available perhaps for free distribution to public institutions, and possibly at reduced rates for schools and universities. This would mean that those private publishers, who specialize in translation, would be so seriously affected that they might have to abandon this side of their publication altogether. Here we are in the presence of a very real problem, the solution of which is far from obvious. There is no doubt, for example, that very considerable profits have been made in several countries by the translations of Remarque's *All Quiet on the Western Front*, yet Remarque's book would obviously be one of the first to be chosen for the negative class. There would, of course, be no possibility of compensation to publishers thus affected, but it would certainly be necessary in some way to enlist their skilled aid. In that way a means might

readily be found of meeting the difficulty. It must not be supposed that publishing is not one of the most highly specialized and technical of the quasi-professions. No Committee, however ably composed, could conduct such a scheme as I suggest without the active assistance of publishers of experience and ability. It is not impossible or even unlikely that in many countries the Committees would find publishers willing and eager to co-operate upon reasonable terms. As to circulation and advertisement here would be problems to be settled by discussion with the libraries, the booksellers and the Press—difficult and delicate problems, but again not impossible of solution.

Naturally the scheme could only be conducted as a State enterprise, and as the result of international negotiation. Nor would it be possible to contemplate such negotiation till in all the principal countries public opinion had been aroused and converted to a scheme which with all its obvious merits would yet entail considerable expenditure at a time when every nation is occupied with economic difficulties. It is therefore not a scheme which one could hope or believe could be introduced in a day or even in a year. It would involve patient constructive thought and propaganda in many countries, and the institution of voluntary Committees to interest the public. It is not impossible that if such an Institution as the League of Nations Union accepted the scheme they would become the

effective instrument for its propagation. I am certain that the scheme is at least worth consideration by thinking men at large and perhaps by the Committee of Intellectual Co-operation in particular.

I do not propose to attempt even a hint at the list of books in both classes that would necessarily be included. No single mind could conceivably begin the catalogue, but even a desultory reader of post-war publications, and particularly of translations from German, Russian and French into English, knows what a wealth of material is waiting to be made universally available. I would, however, add that fundamental justification of such a scheme is that war is a creature of the dark, and, like all such creatures, perishes in the light. If, however, we reflect on literature in general, and particularly the literature accessible to the young, we shall find that, in so far as it touches upon war, it tends to invest it with the glamour of courage and endurance. History is in large part a chronicle of campaigns by land and sea; the brightest names are those of successful soldiers and sailors, while the poets down the ages have been only too ready to lend their magic to consecrate warlike achievement. There is nothing, or hardly anything, in general vogue in great literature that exposes war for what it is—that national madness which, like private mania, changes the very face of a people. Literature has helped to intensify that dementia,

and even to pretend that it is ultimate sanity. It is the sovereign duty of all poets, novelists, essayists, historians and biographers to turn from the dark that their predecessors helped to project, and direct upon it increasingly the steady and destructive lights of truth and beauty.

Nor, if a machinery such as I have outlined in the vaguest way, or some other and better, can be devised, is the object sought unattainable. If nations can be drenched in the idea that war is not glorious but miserable, mean and unholy by anti-war literature, we shall be leagues nearer a state of stabilized peace than ever before in the history of the world. Nor on this head would I have recourse to the business argument that war does not pay. We cannot defeat Mars by Mammon; both are equally in the army of the devil. Mars must be faced by the great shape of the Spirit of Peace that cares neither for gain nor loss, but only and always for the liberation of the soul of man from the domination of the beast. Her appeal is to the best in man, and she will never stoop to win by appealing to the instinct of the huckster. Because victory on those terms would be defeat.

But if once the cold veracity of anti-war books has dispersed the spurious glamour, then to the era of destruction will succeed that of re-building on the rock of true international understanding.

Nations learn nothing of one another from speeches of statesmen, which are by compelling circumstances designed as much to mislead as to reveal. Only in works of art is the true soul of a nation exposed and understood. The English and French might have gone to war with the politics (as they understood them) of Von Buelow and Von Tirpitz, but what man of culture in either country would have fired a shot at Beethoven or Goethe? And if the Germans hated and distrusted Clemenceau and Kitchener, would a single educated man among them have offered violence to Pascal or Shakespeare? The emphasis in both cases is on "culture" and "education". Those words mean the understanding by each nation of what is best in every other, and the gateway to that understanding is still through the Corinthian pillars of Art. There is no conflict in that climate except a desperate competition of brother-craftsmen each seeking to excel the other, and all saluting the work of each. The League of Books might and will admit the masses to that band of brothers, as gallant as poor King Harry's band, and joined together not for pillage and an alien crown, but for restoration and the casting down of the golden crowns upon the glassy sea. Perhaps it may be said that that is the sport of angels. Well! need men be afraid of wings?

HUMBERT WOLFE

[THE ARYAN PATH will publish every month an article about the real forces at work in India. These are at the moment invisible to the public view, but nevertheless they are in an ever-increasing measure constructing the new Nation which will soon incarnate on this ancient land.]

Dr. N. B. Parulekar, the author of these articles is at the same time an observant journalist and a patriot. He has just finished an extensive tour of India, visiting important centres and discussing problems with prominent workers—not only those known to newspaper fame, but also especially those who serve in silence the cause of future Aryavarta. Dr. Parulekar has travelled all over Europe and America; in the latter country he got his philosophical training under no less an authority than John Dewey of Columbia University, while he disciplined himself in journalism on the staff of *The New York World* and *The New York Herald-Tribune*.

Each of the series, of which this is the first, will be an independent article. The second will bear the title "Two Paths of Progress—Secular and Spiritual".—EDS.]

THE EDUCATED EXPLOIT, THE ILLITERATE BUILD

As I have travelled around the country in order to know something of the men that have raised India to new life and are engaged in the work of National Reconstruction, I have been surprised to find that these were *not* the educated men coming out of the colleges and universities of the country.

One need not journey very far before the story of the educated unemployed being at the root of the present trouble turns out to be a mere fiction. At best it is a journalistic guess but devoid of reality. I was myself unprepared for such a complete reversal of what would appear to be only a natural order, namely that those who have had education should at the same time show sufficient insight and courage to tackle the country's problems. They are the ones that ought to be at the head. But instead, new political, social and religious ideas are penetrating directly into the

masses, while the so-called educated class in general looks bewildered and is left hopelessly behind. It is not my point in this article whether educated men help or hinder Mahatma Gandhi's programme, whether they like it or have something else to put forward as a rival plan. Points of view may differ as widely as the two poles, but under the present conditions in India it is imperative for each man to act up to his understanding and rise to the occasion without fear of consequences. My question is: Are they alive?

* * *

In company of Ramdas Gandhi, the son of Mahatma Gandhi, I visited in Bardoli a number of new settlements of villagers who had left their farms and houses rather than pay land revenue to the Government. The richest Patel in the Taluk had given up

lands worth half a million rupees; there were others also whose estates were valued at Rs. 100,000* or more. Then there were the poor whose cattle were confiscated, whose meagre property was attached, while the earning members of the family were sent to jail. Exposed to cold, wind and rain, these villagers lived under temporary shelter not knowing whether they were to win or lose in the end. Such courage, such sacrifice and faith in the cause of the country were inspired and sustained among them in the absence of Mahatma Gandhi—who had been in jail from the beginning of the movement—by the patient social work of an elementary school teacher and his band of pupils. They had been serving these villagers for the last ten years, so that in critical times the peasants knew whom to follow. Practically none of these men had University education. A good many of them were Non-Co-operators, that is, young men who had left schools and colleges ten years ago and had ever since then joined National service. They were graduates of the National Universities, then formed under Mahatma Gandhi's lead.

Here is a sample of their work in peace time. In Wedchi is organised a residential industrial school where spinning, weaving, dairy, carpentry and farming are taught to the inhabitants. The entire village belongs to Raniparaj people nearly half of whom are of the original stock. Not long

ago they used to own lands but these have now all gone into the hands of Banias and Parsee liquor men. The Wedchi Asram was started in the midst of these people. To-day the village produces its own cloth and weaves yarns of other villages at a certain wage. Not a single inhabitant is known to drink. After self-imposed prohibition appeared cleanliness, and the villagers began to bathe. These half-naked people are now fully clothed, their women have cast off brass ornaments weighing ten pounds, and men have completely cleared themselves of their debts. They have converted themselves to vegetarianism and let loose the poultry which at one time was their only property.

Out of some two hundred alumni, graduates of Gujarat National University, nearly ninety per cent have engaged themselves in National work. The Textile Labour Union of Ahmedabad, reputed to be the ideal Trade Union in India, has been the work of Gandhi followers who started in that line ten years ago and have unionised 35,000 textile workers on the basis of non-violence, arbitration, self-help and social service. Ten years ago it was an unruly mob. They went rioting, assaulted employers' representatives, and were stubborn, even when they were shown to be wrong. But in ten years "there has not been a stone thrown nor an assault or even a word of abuse from the unionised men". From April 1, 1921, to December 31, 1928, the

* Rupee one = 1s. 6d. or 36 cents.

number of working days lost in textile industry has been 42,700,000 in Bombay as against 2,600,000 days in Ahmedabad. The loss in Bombay has been sixteen times greater though the size of industry is two and a quarter times larger than in Ahmedabad. Money loss in Bombay amounts to 40,000,000 rupees while in Ahmedabad it was Rs. 2,700,000 out of which the general strike of 1923 in Ahmedabad caused 2,300,000 days and the loss of money was Rs. 2,350,000. Since then there has been only one day of close, the loss being Rs. 45,000. These comparative figures between the same industry in two different places show what has been accomplished in Ahmedabad by Gandhi workers. The last five years have witnessed an unparalleled peace in the city of Ahmedabad, due to arbitration. In other words, these men have had the double task to perform of educating the employers as well as labour. Five years ago Mahatma Gandhi proposed a resolution prohibiting men known to drink from being admitted to the union. But as most of them were given to drinking, there would not have been any union on that basis. However, to-day, the same men are picketing liquor shops and allowing themselves to be beaten by liquor men when retaliation is easy and justifiable. The union has spent from their funds thousands of rupees to eradicate liquor shops from the city. All this is, indeed, a social miracle—to organise illiterate men on an up-to-date union

basis, to direct their activities towards justice, not only for labour but for the industry and society in general, and then to ask them to show patience and forbearance even at great temporary loss.

* * *

This in Gujerat. Now turn to Punjab.

"These young men shout and parade," said Mahatma Lala Hansraj in Lahore, "but take care not to have their names struck from the roll. They will decry, but their feelings are not so high as to compel. The student who left ten years ago in Non-Co-operation is working in National service." In Amritsar foreign cloth worth Rs. 60,000,000 was picketed, sealed and kept in Congress custody. At the time of my enquiry several hundred men had gone to jail, and there were three hundred Congressmen volunteers among whom hardly five per cent were English knowing. That does not mean that they were university trained either. There had been no fresh college students recruited in the movement; they were old workers since 1919 among whom were the former student Non-Co-operators. There are about one hundred and fifty graduates from Lahore National College of whom eighty per cent are in National work. "What is the attitude of students and the educated class?" was my question. They told me that attempts were made to organise Students' Unions, Students' War Councils, Youth Organisations and so on. But to no purpose. From one hundred

and twenty Bar Association Members of Lahore there were only three Congressmen. From the Amritsar Bar Association not one was taking part in the movement. I found a fair number of students in Lahore better dressed than even in New York. Some were using—and you could see that they were not few—more than four to five suits, each costing at least about Rs. 40. They had foreign shoes, ties, shirts and appeared to be completely westernised in their language, food and amusements. This extravagance of a well-to-do Punjabi student is provided for in the last resort from the labour of the illiterate farmers, whose daily earnings do not exceed four annas.

In fact the contrast between costly University buildings, their expensive staff and fees, is too glaring when considered in the light of the average earnings in India. I found Professors in some of the residential Universities living in houses better than those of American Professors. They have a garden around the house which they do not themselves cultivate but have servants to do it, while the American Professor works in his barn. Then I saw these people using the newest model cars while in America a Professor doing the same job is satisfied with an old Ford. The only advantage which the American University Teacher has over an Indian Professor is that he owns a well kept library. Men are said to be doing research just to keep themselves employed somehow, even though they may

not care to study the particular line. Most of them take University Fellowships of Rs. 75 a month and then leave for other jobs because research is looked upon as but temporary employment. One M. A. qualified in History is at the same time a graduate in Law and accepts a fellowship for research. Simultaneously he is working for competitive examinations in (1) Indian Civil Service, (2) Provincial Civil Service, (3) Imperial Police Service. Finally he passes into the Imperial Police Service and leaves research.

This spirit is touching even our University men, said one of the educators who knows the inside life of Universities. A man takes his M. Sc. in Chemistry, he gets a post in a Second Grade College as Assistant Professor of Chemistry; at the same time he keeps in touch with the University and carries on research to get an opening on the University staff. He leaves the college and shifts himself to the University. There, after serving three to four years, he is entitled to study leave and goes to London University for the Ph.D. After his return, the degree gives him a lift from a lectureship of Rs. 250-500 to a readership from Rs. 500-800. Once he is established he wants to earn more and undertakes a number of examinerships, enters into Enquiry Commissions, if possible, and lives in general more as a commercially successful person than as a scholar. A Professor of English in one of these Universities gets from Rs. 800-1200. He is now getting

over Rs. 1000. He is both an examiner and sets papers for High School and Intermediate examinations. In his own University he sets and examines papers for B. A. and M.A., both Pass and Honours. Besides he has examinerships in three or four other Universities. The whole of the vacation from April to May would be spent in this money-earning business which gives him not less than Rs. 4000. Add to this the scrambling for power in our Universities and you have a complete picture.

It is a sorrowful sight that our *educated* men should be scrambling for a few rupees when the country is passing through critical times. The man who does not have opportunities of University training or who does not care to go on job-hunting, prefers National service. A fake advertisement for a clerk of Rs. 30 per month brought in 1,100 applications which were heaped and formed into a feature display at the All India Industrial Exhibition organised at the time of the Indian National Congress Session of 1928 in Calcutta. Among the applicants were men of all kinds of educational qualifications, many Masters of Arts, Bachelors of Arts, Bachelors of Law and undergraduates. About 60 to 70 men agreed to serve for eight months without pay.

The Principal of a college in Allahabad said:

When I advertise for a post I get heaps of applications from qualified men and our difficulty is to choose. In December 1930 we had a teacher's vacancy of Rs. 70 per month

with an annual increment of Rs. 5 rising up to Rs. 120 in ten years. Our conditions were hard: the candidate must know Bengali in addition to his academic qualifications and must be a trained man. Still we had fourteen men, and one M. A. offered to serve on Rs. 50 per month.

Yet in the same province of U. P. whence comes the tale, there have been five fresh Universities in place of one and these are producing more college men, all seeking employment.

* * *

Far-seeing industrialists are not slow to recognise their opportunities in the educated man's plight. One of them employing over twenty thousand men under one roof told me that he was anxious to take in the educated young men, train them as technicians, give them better wages than the present illiterate worker, and put them into manufacturing industries. That is profitable because from his point of view the present agricultural labour is wasteful. With labour-saving machines the University undergraduate can produce more than the present output. In other words the policy is to do away with the illiterate unskilled labour and put the educated men to increase the profits of manufacturing industries in India. He said:

Leave the tiller of the soil to plough fields, and pick and choose weighmen and oilers in the future from the educated class of Indians who are born farther removed from the paddy fields.

When such a man starts work he will perhaps be a young single man and will live in a chummery. By the time he has gone up to fourth hand you will perhaps see him living in small

residential quarters, married and enjoying his leisure time in a Baby Austin or a Ford. As he moves up from the fourth hand to first hand you will see him discarding the Austin and Ford and spending his extra cash on an Armstrong Siddley or a Dodge. By this time he will be living in larger quarters and will enjoy all the amenities of life that his position will permit him, but he certainly will be a satisfied man as he moves up the ladder. He will be a steady worker because his mode of living is rising perhaps a few paces ahead of his salary. If we pay higher wages to educated trained men who already have a fair standard of living, it will be quite easy to educate the tastes of these men so that they will raise their standard still higher.

Here he quoted an American employer whom he had met last year saying "give me a superintendent who invests in a home and proceeds to raise a family and invests in a good mother car. He is the man to shoulder his own and everybody else's responsibilities. You've got him, he can't leave and he will get results. You can ride hell out of him." This employer pays Rs. 1,300,000 for his pay roll without overtime. He has shown from his twenty years' experience that the scheme of "quietly replacing illiterate men by literate ones" is paying. The educated man will be the best insurance against strikes—his company lost Rs. 20,000,000 in one strike—and he wants to avoid it by taking over University men who will be servants because their standard of living is involved.

In other words, just as the majority of educated men have so far sold themselves to Government machines they will have a chance

now to barter with business men, and with even better prospects. We have used our intelligence for the last thousand years in learning languages and methods of foreign rulers to become their handy men, letting alone the larger interests of the nation. In that respect the educated man has been always allied with the ruling class though in a very subordinate relation. He has been an alien in his own land, exploiter of his own people, and callous of his country's needs. He has not risen in protest, and he has served his master when he should have cast off the coveted service for a larger service of his people. Eventually even when we go to study, it is with utilitarian views. So our research and educational attempts have been marked with futility. As I was looking into the trend of students' readings in one of the Universities, I examined about 150 books from the whole catalogue and found that the one most often referred to was Bradley's *Essays on Shakespearian Tragedies*. We learn by heart Goldsmith's "Deserted Village" when our own villages are destroyed, and pass with credit in Milton's "Paradise Lost" when a country of 300,000,000 souls is being lost. Naturally our knowledge becomes unreal and our efforts are concentrated around egoistic promotions.

The choice before the educated man in India is between economic slavery, whether in the interests of political powers or industrialists, and national work. You cannot

go after your own security when life at large is itself insecure and in the hands of the future. We shall be defeated unless we undertake to deal with real life and try to raise it according to our own lights. At present the sins of our generation are covered by the vicarious sufferings of a great soul. But when that shield is removed and time for actual reckoning comes, the progressive ideas will begin to cause friction against social prejudices. Then the educated man, who should have leavened social thinking, will be found without authority and without following. As the present emotional idealism subsides and

we are left in a world of plain facts intermixed with a lot of prejudices which India is prone to have, what is to sustain our life except a desire to know and to serve? It is the task of the educated man to provide himself for this contingency and if he does not, the tragedy will be too great. This should brace men who have learnt in their studies both about the east and the west to cast off economic fear and join to salvage a civilisation which will comprehend both the east and west. There is abundant material among our peoples and my question is: Are our educated men equal to the task?

N. B. PARULEKAR

AN HISTORICAL STUDY OF METAPSYCHICS

DEVELOPMENTS—PSYCHICAL RESEARCH SINCE 1875

[The first instalment of **H. Stanley Redgrove's** article appeared last month. This one completes the study. The author surveys a very wide field by focusing his attention on what appear to him important items in the development of psychical research.

As the student of Theosophy knows, during this period great progress was made in psychical science because of the phenomena performed by the master Theosophist of the age—Madame H. P. Blavatsky. We presume that our author does not consider the account narrated in *The Occult World* by A. P. Sinnett as falling within his purview, as there were no test conditions employed by scientific men unconnected with Theosophy. The record made in *The Occult World*, however, is most important and valuable, as the phenomena produced were of a different and of a higher order than those experienced by Psychical Research. Moreover, these phenomena were acts of the trained human Will and were rooted in Occult Knowledge of a very high degree. The *ex-parte* "findings" of the young and inexperienced Richard Hodgson in the matter of these phenomena are well answered in Chapters V and VI of *The Theosophical Movement* (Duttons, New York, 1925) and in the Appendix in *The Real H. P. Blavatsky* by W. Kingsland (Watkins, London, 1928). In this connection we draw attention to the article which follows this—EDS.]

When the nineteenth century approached its last quarter, Spiritualism was making great progress, for it seemed to base its claims (unlike those of other religions) on the experiences of ordinary men and women. An unfortunate tendency developed not merely to accept, on insufficient grounds, the spiritualistic explanation of communications purporting to emanate from the other world, but to base one's philosophy on their *content*, taking this as a guide for life. This is strongly marked, for example, in the works of "Allen Kardec," which achieved a great measure of popularity, especially on the Continent.

The communications, moreover, began to be received in a new manner. In place of rappings and other inexplicable physical phen-

omena, trance-utterances and automatic writing became the order of the day. Many folk discovered that if they took pencil in hand, lightly rested it on a sheet of paper, and let their minds wander, the hand began to scribble and afterwards to write more or less intelligently, seemingly of its own accord. To those prepared to accept this explanation, these writings were the work of the spirits, who had discovered an easier method of communicating with mortals than through the cumbersome mechanism of table-turning. Full advantage of this naïve credulity was, of course, taken by unscrupulous persons.

From the point of view of the scientific study of these and cognate phenomena, the year 1876 is one of rather particular impor-

tance. It was in that year that Professor W. F. Barrett (afterwards Sir William Barrett) read a paper before the British Association dealing with some experiments he had conducted in thought transference. He urged the formation of a committee of scientific men to investigate cases of thought transference and other puzzling psychic phenomena. The proposal, it is true, fell through; but Barrett did not relinquish the idea, and, largely as a result of his efforts, the Society for Psychical Research was formed in 1882, Professor Sidgwick of Cambridge becoming its first President.

The Society set out to investigate, not only the spiritualistic phenomena, but also other phenomena, both experimental, such as thought transference, and of a spontaneous character, such as premonitions, hauntings, etc., etc., for which no place could be found in the scientific philosophy of the day.

In the early days of the Society's activities, many experiments were conducted, as a result of which it became pretty conclusively demonstrated that the mind is capable of gaining knowledge other than through the medium of the known senses. For example, many successful experiments were carried out along the following lines:—The experimenter makes a drawing, which he shows to the person acting as "transmitter," carefully concealing it from the sight of another person who acts as "receiver". The "transmitter" concentrates his thoughts on the draw-

ing. The "receiver" endeavours to keep his mind a blank in order to receive an impression of the "transmitter's" thought. He then makes a drawing in accordance with the impression received.

The possibility of the "idea" being transmitted by unconscious movements on the part of the "transmitter" had carefully to be guarded against. In some of the early experiments, it was found that transmission was much facilitated if the tips of the "transmitter's" fingers were allowed to touch those of the "receiver"; and although it was difficult to explain the manner in detail, it seemed possible that in such cases transmission was effected by means of unconscious muscular actions.

This possibility having, however, been eliminated by a careful technique, the further question remained whether successful results should be attributed to a real transference of thought from the mind of the "transmitter" to that of the "receiver," or to a species of clairvoyance or lucidity on the part of the latter, whereby he became acquainted with the nature of the drawing (card, number, etc.) without the mediation of the idea of it in the "transmitter's" mind. The evidence, on the whole, favoured the former view, and "telepathy," to use Myers' happy term, is now generally regarded as being pretty well established. Lodge, for example, has recorded a series of experiments with pictures, in which, when he knew the picture, thus acting as "transmitter," suc-

cessful results were obtained, whereas, when the picture was unknown both to him and the "receiver," nul results were obtained.*

On the other hand, a number of cases of apparent clairvoyance have also been recorded, to which the telepathic hypothesis seems inapplicable. An interesting collection has been made by Professor Richet,† who has termed the phenomenon, "pragmatic cryptesthesia".

It has been necessary to deal somewhat fully with the question of telepathy, as the acceptance of telepathy, at any rate as a working hypothesis, has played an exceedingly important part in the development of psychical research. It has enabled a large number of puzzling phenomena to be brought, so to speak, under one head. There was, for example, the question of apparitions and hauntings. Many well-authenticated cases of phenomena of this type were collected, especially instances of persons who had been visited by an apparition of a relative or friend at the moment of the latter's death. In the light of the telepathic theory, these phenomena, hitherto scoffed at by men of science, ceased to be incredible. An apparition became scientific-

ly explicable as a "veridical" (i.e., truth-telling) hallucination, produced by a strong impression received telepathically by the subconscious mind of the percipient. This view of ghosts is especially associated with the name of Podmore.‡ In strong support of it may be mentioned the fact that telepathic hallucinations have, in some cases, been produced experimentally.§ There are, however, certain recorded cases of hauntings to which it seems inapplicable.

In considering the development of psychical research during the past fifty years or so, the question inevitably arises: Where is the line to be drawn dividing psychical research from psychology? This line is not a stationary one, for the objective of psychical research is to enlarge the borders of psychology at the expense of its own. Psychical research is essentially a study of debatable phenomena; and, although it is in large measure true to describe the debatable phenomena of 1882 as still debatable to-day, this is not the case with all. The ordinary phenomena of hypnotism, for example, are no longer regarded as coming within the purview of psychical research: they now form part and parcel of psychology. In short,

* Vide Charles Richet, Ph.D.: *Thirty Years of Psychical Research*, translated by DeBrath (London, 1923), p. 92.—H. S. R.

† *Our Sixth Sense*, translated by Rothwell (London, 1929). See also his earlier work mentioned in the previous footnote.—H. S. R.

‡ See, e. g., Frank Podmore: *Telepathic Hallucinations: The New View of Ghosts* (London, N. D.).—H. S. R.

§ A very interesting case is quoted and discussed in Myers' classical work, *Human Personality and its Survival of Bodily Death* (See abridged edition, London, 1907, pp. 209-211 and 396-399). See also Chap. 7 of Podmore's book mentioned in the preceding footnote.—H. S. R.

to use Professor Richet's useful term, we may say that psychical research is concerned with "metapsychical" phenomena—phenomena which seem to be due to the operation of an *unknown* intelligence or to demand the attribution of *unknown* powers to the human mind.

We are now in a position briefly to review what has been attempted and achieved by psychical research in relation to the phenomena of spiritualism. These phenomena can be roughly classified into two groups, "psychical," such as automatic writing and trance utterance, and "physical," such as rappings, the movement of objects without apparent cause and materialisations.

In the light of modern psychology, automatic writing and trance speaking are seen to present, in themselves, nothing of a remarkable character. They are easily explicable as phenomena due to the operation of the sub-conscious mind. It is only when the written or spoken words reveal knowledge which could not have become known to the medium by normal means, that the metapsychic element enters.

Telepathy, of course, is often adequate to account for the presence of information in script or utterance that, on the surface, might be thought to lend colour to the spiritualistic hypothesis; and, if the possibility of pragmatic cryptesthesia is admitted, the range of knowledge possible to the medium's sub-consciousness is rendered still wider. It becomes, indeed,

very difficult to devise experiments which, if successful, would demonstrate the operation of intelligences other than those of living, human beings.

Of special interest in this connection are the phenomena known as "cross correspondences". By a "cross correspondence" is meant a relation between the scripts of two mediums of proved honesty, which may take the form, for example, of a peculiar phrase cropping up again and again in both scripts, or a phrase occurring in one script which only becomes intelligible when taken in connection with a phrase occurring in the other. Or, again, the "cross correspondence" may be of a more elaborate character, messages written by two different mediums finding their explanation or completion in words occurring in the script of a third. The occurrence of a "cross correspondence" seems to indicate the existence of a *design*, and by some psychical researchers, "cross correspondences" are held to constitute as clear proof of the operation of extra-mundane intelligences as can be hoped to be obtained. A very interesting account of messages of this type purporting to emanate from the spirit of Frederick Myers will be found in Miss Dallas' book, *Mors Janua Vitae?* (London, 1910).

So far as the "physical" phenomena are concerned, it is worthy of note that, with a growing insistence on more rigorous test conditions, these have tended to become less frequent. Nevertheless, powerful mediums for physi-

cal phenomena have from time to time appeared and some extraordinary phenomena have been observed under stringent test-conditions, as for example, with the medium Eusapia Paladino, including the movement of objects without contact (telekinesis), and the production of noises, raps, and moving points of luminosity.

Still more remarkable are phenomena of materialisation, such as those observed by Schrenck-Notzing* and Mme. Bisson in experiments with the medium Eva, in which it would seem that a mysterious substance was extruded from the medium's body and built into various human forms, such as faces and hands. This substance, christened "ectoplasm," would appear to be of a material or quasi-material nature; at any rate, it can, it would seem, be seen, felt and photographed. The question of its reality raises problems for biology as well as for psychology.† It has been envisaged as a sort of primary "life-stuff," which can be moulded into various forms under the influence of the medium's thought; and the production of noises, movements of objects, etc., has been attributed to the action of invisible rods of this same substance extruded from the medium's body. Ectoplasm, however, has had proper-

ties of so contradictory a character ascribed to it, as not only to render its reality questionable, but seriously to damage its value as a working-hypothesis. Much further research is needed in regard to the whole matter.

Some other experiments relating to the physical phenomena of spiritualism call for mention, especially those conducted by Mr. Harry Price with the medium Stella C.,‡ which are of particular value because of the very cautious character of this investigator. Amongst other remarkable phenomena observed, which could not have been due to fraud, was a distinct fall in the temperature during the sittings, as indicated, on each occasion, by a self-registering thermometer. More recently Mr. Price has carried out experiments with the medium Rudi Schneider, under the most rigorous test-conditions. Mr. Will Goldston, the famous illusionist, who was present at a séance, has borne public testimony (in *The Sunday Graphic* of December 22, 1929)§ to the fact that the phenomena observed could not have been produced by any methods known to the skilled illusionists of the stage.

It is true that these "physical phenomena" throw little light on the question of survival. They

* See Baron von Schrenck Notzing: *Phenomena of Materialisation*, trans. by Fournier d'Albe (London, 1920).—H. S. R.

† Gustave Geley has dealt with these problems in a very interesting manner and attempted a solution of them in his *From the Unconscious to the Conscious*, trans. by DeBrath (London, 1920).—H. S. R.

‡ See his *Stella C.: An Account of some Original Experiments in Psychical Research* (London, 1925).—H. S. R.

§ In fairness to our author we should state that this article was written very early in 1930, but on account of great pressure on our space it has been held over.—EDS

would rather, indeed, seem to be the product of unknown powers residing in human beings rather than the work of departed spirits.* They open up vast fields of speculation, into which, perhaps, it is not wise to enter, until our knowledge of the facts is greater than at present.

We must remember that metaphysical science is still in its infancy. We must not be impatient if Psychical Research has not

fulfilled all that we expected of it. Rather should we congratulate it on having accomplished so much in its few years of existence. If it has not demonstrated survival, it has, at least, made survival far more easy to credit than on the assumptions of a purely materialistic philosophy wherein no room can be found for such phenomena as telepathy, lucidity, telekinesis and ectoplasmic materialisations.

H. STANLEY REDGROVE

For on a dawn he walked there and beheld
The householder Singâla, newly bathed,
Bowing himself with bare head to the earth,
To Heaven, and all four quarters; while he threw
Rice, red and white, from both hands. "Wherefore thus
Bowest thou, Brother?" said the Lord; and he,
"It is the way, Great Sir! our fathers taught
At every dawn, before the toil begins,
To hold off evil from the sky above
And earth beneath, and all the winds which blow."
Then the World-honoured spake: "Scatter not rice,
But offer loving thoughts and acts to all:
To parents as the East, where rises light;
To teachers as the South, whence rich gifts come;
To wife and children as the West, where gleam
Colours of love and calm, and all days end;
To friends and kinsmen and all men as North;
To humblest living things beneath, to Saints
And Angels and the blessed Dead above:
So shall all evil be shut off, and so
The six main quarters will be safely kept."

EDWIN ARNOLD—*The Light of Asia*.

* Cf. the views expressed by Mme. Blavatsky in *Isis Unveiled* and W. Q. Judge in *The Ocean of Theosophy*.—H. S. R.

H. P. BLAVATSKY

A PLEA FOR A JUST UNDERSTANDING

[Theodore Besterman is the editor, librarian, and research officer of the Psychical Research Society. He is the translator of Hans Driesch's *Mind and Body* and collaborated with Sir William Barrett in writing *The Divining Rod*. He has written several volumes and is regarded as a rising man in psychical research circles. He shows himself a painstaking student in his *Belief in Rebirth among the Natives of Africa*.—EDS.]

When the Editors of THE ARYAN PATH invited me, as a critical exponent of psychical research, to express my views on Madame Blavatsky, there came to my mind some words the Editors had written a few months before. Introducing an able article on psychical research by Mr. H. Stanley Redgrove (April 1930, p. 260), they observed that "modern psychical research students spurn the Vedas and the Upanishads as they spurn *The Secret Doctrine* and *The Voice of the Silence*, and therefore go round the circuit of observations without making much headway." I personally felt that there was some truth in the accusation and that the article asked of me would offer an admirable opportunity to discuss it, and at the same time to make an attempt to open the way for a new understanding between the two parties. (I make no apology for striking a personal note: only by doing so can I say intelligibly what I want to say. I would only add that, as always, the S. P. R. takes no responsibility for the opinions of its officers and members: I write for myself alone).

To resume then, I at least can plead not guilty to the Editors'

indictment. I think I may claim to be a fairly serious student of psychical research; and at the same time I think I may claim with some show of evidence that I do not "spurn" the Vedas and the Upanishads, *The Secret Doctrine* and *The Voice of the Silence*. On the contrary, it was precisely these works which led me to psychical research. It was Schopenhauer and Goethe, through Thomas Carlyle, who first led me to the Oriental scriptures; and as evidence of the extent of my reading of these, for which I acquired a smattering of Sanskrit and Pali, I may perhaps be allowed to mention my little book *In the Way of Heaven*, which is an anthology of many passages, with annotations, from the teachings on the way to the life after death in the Buddhist, Christian, Confucian, Hindu, Jewish, Moslem, Taoist, and Zoroastrian scriptures. It was these scriptures which led me to read the writings of various orientalists, among them Max Müller; it was Max Müller who led me (by abusing it) to study Theosophy as represented by the works of H. P. Blavatsky; and it was H. P. Blavatsky who led me to the serious study of the supernatural; in which

I soon concentrated on the investigation of the historical, ethnological, and evidential aspects; which finally led me to psychical research proper. Such was my evolution as a student of psychical research.

How does this evolution affect my present attitude to Madame Blavatsky? I have, naturally enough, a special sympathy for one who led me on to the road I am now following. But apart from this, I disagree with both schools of thought on this highly controversial subject. For the average student of psychical research the case of Madame Blavatsky was closed by Richard Hodgson's report on her in the *Proceedings* of the Society for Psychical Research. And for the average disciple of Madame Blavatsky this report closed the case of the Society for Psychical Research. Against both these views I want to urge various considerations.

I speak to the student of psychical research and to the disciple of Madame Blavatsky alike. To the one I say: If you believe that the supernormal phenomena attributed to Madame Blavatsky were fraudulently produced, why should this cause you to condemn her works? Why should you despise *The Secret Doctrine* because you

believe that its author was engaged in a conspiracy with Madame Coulomb, and ignore *The Voice of the Silence* because you believe that letters stated to be written by higher entities were really written by a human being? Why, in short, take any notice at all of the "phenomena," when the writings call for your attention? To the other I say: Since you believe *The Secret Doctrine* to be a great and noble work, and its author divinely inspired, why do you concern yourself with the adverse conclusion of Dr. Hodgson, a plain and uninspired individual? And since you hold *The Voice of the Silence* to express a noble philosophy of life, why do you waste your time attacking the Society for Psychical Research for a report published by one of its members, in one of its earliest volumes, forty years ago and more?*

I amplify as to the value of the work of Madame Blavatsky. She published her three chief works, *Isis Unveiled*, *The Secret Doctrine* and *The Voice of the Silence*, between the years 1877 and 1889, that is, during a period of between two and three decades after the publication of *The Origin of Species* in 1859. These works have two chief aspects, one philosophical, the other scientific. On the philosophical side Mada-

me Blavatsky waged fierce warfare against the prevalent dogmatic materialism of her time. And she did this not by denying the new truths of science, as did the religious apologists of that generation (and as still do some in this), but by accepting the discoveries of science to the full and by merging them into what I may call a spiritual idealism. To-day, fifty years after, Einstein, Whitehead, Eddington, Jeans, have written, and have become scientific best-sellers. Who now remembers the courageous pioneer of yesterday? It is my considered opinion that when the history of the remarkable intellectual fluctuations of the period from the middle of the nineteenth to the middle of the twentieth centuries comes to be written, the work of Helena Petrovna Blavatsky will hold a definite and secure place in that history. And to this must be added the unquestionable services she rendered in making the Oriental scriptures known in the West.

On Madame Blavatsky's writings of a more or less purely scientific nature I do not feel competent to speak with equal confidence. But in view of the very latest work on the constitution of matter, I cannot but be struck by such a passage as this from *The Secret Doctrine*:

Matter is most active when it appears inert, its particles are in ceaseless eternal vibration, so rapid that to the physical eye the body seems absolutely devoid of motion, and the spatial distances between these particles in their vibratory motion is—considered from another plane of being and conception—as great as that which separates snowflakes or drops of rain.

With a few verbal alterations of little importance this striking passage could stand as the latest pronouncement of a contemporary physicist. But how absurd it must have seemed when it was written, at a time when the atom was considered to be the irreducible unit of matter!

I amplify further, and to the disciple I suggest that able, single-minded and courageous* though he was, Richard Hodgson was human like the rest of us: he would have been the first to deprecate the treatment of his views as if they had a final authority. There are many, for instance, of whom I am one, who do not accept the spiritualistic conclusions to which Hodgson came as the result of his profound and prolonged study of the mediumship of Mrs. Piper, which is universally considered the most important of all. Do we therefore concentrate our attention on perpetually controverting his conclusions on this subject? On the contrary, it is the actual records of the mediumship which interest us and which we

* He might have been able, as a detective is able, but single-minded he certainly was not in the sense Mr. Besterman would have us believe. Hodgson was single-minded another way, inasmuch as he was determined from the start to arrive at a certain judgment. And what kind of a courage was his, which tried to ruin the reputation of a lady without hearing her own side of the case? Is it not the courage of cowardice, born of egotism and ignorance? We are not commenting in order to attack Mr. Hodgson, but only to vindicate the glorious but calumniated reputation of H. P. Blavatsky.—EDS.

* The S. P. R. nowadays publish on the title page of their *Proceedings* a disclaimer in this wise: "The responsibility for both the facts and the reasonings in papers published in the *Proceedings* rests entirely with their authors." This the Society did not do when in 1885 it published its Third Volume which contains the ex-parte proceedings of Mr. Hodgson and to that extent it courted the opprobrium which it fully deserved. Mr. Hodgson may be what Mr. Besterman says he was—"plain and uninspired"; the more reason for the S. P. R. to be on its guard. However late in the day, it is something to note that Mr. Hodgson alone and not the whole S. P. R. should be held guilty for the travesty which his Report is.—EDS.

study, treating the views of Hodgson as those of one investigator among many, as views undoubtedly worthy of the most respectful attention, but as those, after all, of himself alone.

Again, in his investigation of Madame Blavatsky, Hodgson used the best methods then available and worked from the point of view then general among students of psychical research. He attached great importance, for instance, to the testimony of experts. But since that time there has been a slump in the market value of experts. It may reasonably be questioned whether, if Hodgson knew what we know to-day of the fallibility of finger-print experts, as illustrated by the *Margery* mediumship, he would have attached so much importance as he did to the evidence of handwriting experts, especially in view of the much higher evidential standing of finger-prints as against handwriting. And how far, it may be asked, would his views have been affected by the work that has since been done on the physical phenomena of psychical research? For I am bound to acknowledge

that although such works as those of Schrenck-Notzing and of Geley leave me quite unconvinced, the vast majority of those interested in psychical research do now accept the reality of such things as telekinesis (the supernormal movement of objects) and teleplasm (supernormal matter extruded from the body of a medium). I think they are mistaken in accepting these alleged phenomena, but the "intellectual atmosphere," to use a happy phrase of Professor Whitehead's, has undoubtedly changed and might have affected the outlook even of Hodgson, were he alive to-day.

I conclude, then, with an appeal for the cessation of the useless and embittered controversies about the character of the supernormal phenomena of Madame Blavatsky. There is no need to dispute about these things, which she herself, after all, considered to be of no importance, when it is her writings that merit the most serious consideration. Surely it is better to study these, to demonstrate the merit of these, than to spend one's energies in idle argument.*

THEODORE BESTERMAN

* This is specious. We had the pleasure of perusing Mr. Besterman's paper read last year before the Psychical Research Congress at Athens. What occurred to us then is apropos of his remarks in this article: Mr. Besterman would have enhanced his reputation as a critic if in that paper he had dissected the dogmatism of his fellow psychical researchers, with the same acumen he adopted in exposing the dogmatism of the early scientists and journalists. However, there is truth in his conclusion that the psychical researchers "have no great reason to be dissatisfied" with their achievements. The list of what they have *not* found out is formidable in comparison to what little they have added to the storehouse of positive knowledge. Is it not an abnormal phenomenon that while in every other branch of ordinary science amazingly rapid strides have been made, the psychical scientist has moved at a snail's pace, every time retiring within his shell when face to face with spiritual truth? Lest we be misunderstood we will say that we admire their caution, a positive virtue compared to the vice of the credulity of the Spiritualists. We repeat the future progress of the Psychical Researcher will be surer and quicker if he shows the wisdom to study the rationale of phenomena he is investigating to be found in old Hindu books and in the writings of H. P. Blavatsky, especially *Isis Unveiled* published in 1877.—Eds.

BUDDHISM AND THE WEST

[The month of May generally coincides with Vaishakh of the Buddhistic Calendar. This year on the 2nd of May the entire Buddhist world will celebrate the Triple Festival of the Birth, Attainment, and the Passing from the visible world of the Mighty Teacher whose Light disperses the darkness of ignorance and sorrow. The influence of Gautama, the Buddha, is penetrating as well as widening in the Western hemisphere. Below we print two appropriate articles—one by a young but thoughtful Briton, the other by a Japanese scholar.—Eds.]

I

BUDDHISM AND WESTERN CIVILIZATION

[Gerald Nethercot contributed last October an article entitled "Karma, the Great Evolutionary Force". In the present article he gives us some of the fruit of his study of Buddhism and of his keen observation of Western civilization. The West has been too accustomed to look for reward for good actions and forgiveness of evil actions, to take kindly to the impersonal Law of Karma. But to an increasing number of Westerners Buddhism is making its appeal.—Eds.]

Western civilisation to-day stands at the cross-roads. It has to choose between materialistic indifference, which leads inevitably to stagnation and gradual deterioration, and constructive religion and philosophy. The latter would invigorate it, give it that balance which it lacks, providing that solid foundation on which it could hope to build for progress.

Deep-thinking men and women scarcely know which way to turn. They have long out-grown the narrow orthodoxy of established religion. They also turn from barren scientific materialism. They are seeking that middle way which will afford them a fixed purpose in life. Some are finding in Buddhistic ethics the rock on which to build their lives.

Speaking of Buddhist philosophy a man recently said to me: "There is such dignity in it." In those words lies the secret of its

appeal to this type of European. I am not suggesting that they are likely to embrace the Buddhist faith; but its ethical truths do appear to these rebels against dogma as a veritable sheet anchor in a world torn between bigotry and indifference. The heights are elusive, but "cold, clear and unassailable" though they may be, the weary have ever yearned for their peace. So with Buddhism in the West to-day. There is a direct appeal to these few thinkers in the doctrine of "Righteousness for righteousness' sake," for it stands rooted in the conviction of universal equity and man's own inherent spirituality. Again, how far such a system of philosophy as Theosophy is stimulating interest in Eastern thought, including Buddhism, is difficult to say, but the range of its influence is probably greater than generally suspected. So much for one aspect of the

case. Now for the other. Not so very long ago, the West, in its blindness, ignorantly condemned Buddhism as a very barbaric species of paganism. Now it knows better, but save for those mentioned, it is too hard a creed, too speculative a philosophy, for the objective Western mind.

"Virtue for virtue's sake" has long been a proverb in the West. Nevertheless, it has very little real attraction in Christendom, which for centuries has conveniently adopted the doctrine of reward for good actions, and forgiveness for bad. Stern Buddhist logic, which postulates a Universal justice which cannot deviate a hair's breadth, is too uncomfortable a belief for the majority. Even the poetic conception of the Recording Angel has taken a back place for a long time.

These ideas are manifestly absurd to those thinkers who demand a logical foundation for their system and that, I hold, is why certain Buddhistic tenets are slowly becoming accepted. One of the foremost instances of this is the late M. Clemenceau.

The great charge always brought against Buddhism by the more practical minds—this is really to say the majority of European thinkers—is that it is a religion of negation, and founded on pessimism. It is perfectly true, of course, that many of the Westerners to whom Buddhism has appealed, have often been guilty of a very ironical attitude towards mankind in general; but that is not the fault of Buddhism. It

would require a volume to answer this objection in its entirety; in the space at my disposal, I will do my best.

In the first place the real objection to the so-called pessimism is not on philosophic grounds at all. It is founded in a deep-rooted dislike of anything which seeks to take away the sense of individuality. The Western peoples have become intensely individualized; they cling to the idea of personality, and seem totally unable to comprehend the Eastern attitude towards it. Put briefly they are afraid of being blotted out of existence. The Buddhist would say they are bound by *attavada*, "the doctrine of self". No word has ever been more misunderstood than that of *Nirvāna*, and as long as the West confines itself to the narrow exoteric view, without bothering about any inner significance, it will ever fail to grasp the deeper truths of Buddhism. It would be fatally easy to some, of course, by taking the exoteric letter and delving no further, to allow this doctrine to become one of negation, and for it to deteriorate into general pessimism in their own minds, but that would be a total misconception.

In Europe and America people are full of the desire to live; their idea of immortality is the indefinite prolongation of their own personalities. It is well-nigh impossible for people imbued with such a spirit to perceive the underlying unity of all life, the beauty of, and essential rightness of, a merging

with the Universal Spirit. They can talk about it as a distant metaphysical speculation, but they do not mean it, or wish to realise it. From the Buddhist point of view, they are possessed by *trishnā* a thirst for corporeal existence; and until they can free themselves from that fetter, they will never be able to understand the necessity for man, if he would unfold his latent divinity, to sink himself in the One Life.* As with the "De Imitatione Christi" they may give such

ideas lip service, but nothing more.

That is the state of things at the moment. It may be that a change is coming when the eager few, at any rate, will see that the Buddhist ideal is the true goal for humanity. The West is undoubtedly assimilating Eastern ideas in certain directions, as in art; this may be a sign and it yet may happen that Eastern philosophy may change the trend of Western thought.

GERALD NETHERCOT

II

WHAT BUDDHISM MAY DO FOR RUSSIA

[M. G. Mori, author of *Buddhism and Faith*, is already known to our readers. He wrote on "The Constructive side of Buddhism" in THE ARYAN PATH of January 1930, and again in February 1931 on "National Character of Japan."—EDS.]

The Editors of THE ARYAN PATH have kindly sent me a brief story of Zerempil, a Russian Buddhist, who stands out prominently among the many extraordinary and romantic figures of the world war and the Bolshevik revolution. Unlike those Russians who, in the Tsarist days, professed Buddhism for the ulterior purpose of winning the confidence of the Tibetans and other Buddhist peoples of Asia, Zerempil seems to have become Buddhist from conviction. His faith helped him to gain the trust of the lamas in Eastern Tibet among whom he worked, and these monks were at

last persuaded to carry out what eventually proved an unsuccessful revolt against Chinese domination. The affair ended in the flight of the Dalai Lama to British India. Such was more or less the condition of affairs when the great war came, and, shortly afterwards, there broke out the Russian revolution. Zerempil left Tibet for Russia, and returned an ardent Bolshevik. "He was credulous enough to believe that under the influence of international communism each nation would thrive and develop on its own individual lines. Here, he hoped, was the solution of the Chinese trouble."

* To give a completer picture which also helps us all to overcome this particular delusion of personal annihilation we should bear in mind the Buddhist teaching that in Nirvana Universal Spirit focuses itself in the Individual Soul; that man can and should control the One Life to sink and centre in him; not only does the dewdrop sink into the shining sea, but also the ocean does empty itself in the Drop.—EDS.

After only a brief stay in Lhasa, Zerempil returned to Russia for renewed inspiration, but what did he see there? "Instead of universal freedom and individualities, he found a tyranny which, not content with crushing the liberty of the masses, had struck at their religion."

Sick at heart he left for Lhasa, only to find on his arrival that British influence was so paramount that resistance was vain. There was no place for him in Lhasa, and in 1920 he retired to a Buddhist Monastery in Mongolia and "shut the world out of his life for ever". This may be one way of remaining true to his Buddhist principles, and we must remember that other great Buddhists have acted likewise in similar circumstances. But risky as it must have been to his own life, he would surely have proved a worthier follower of his Lord if he had elected to stay in the Russian Capital to preach the true gospel of Buddha.

This story however raises an interesting theme for speculation—the chance Buddhism has of influencing the life of the Russian people of this day.

From time to time we read of the interest of Russian scholars in Buddhism. Some months ago we heard the news that a number of learned Russians, including professors of the University of Leningrad, had been visiting well known temples in Japan where are the headquarters of certain Buddhist sects. It was even reported that

an institute for Buddhist studies is in a fair way to be established in the Leningrad University.

Now, not only in the interests of Buddhism, the spread of which I am naturally anxious to assist, but also for the lasting welfare of the Russian people themselves, who are described as being under a form of tyranny little better than that of the Tsarist dynasty, I cannot but hope that these Russian scholars will be wisely guided in their study of Buddhism, and be weaned away from sheer atheism and anarchism, so that when they go home to direct the institute of Buddhistic research they may be well qualified to instruct their pupils in the constructive interpretation of Buddhist principles.

Whatever name or form it may take, tyranny is one of the last things which Buddhism will tolerate, still less encourage. Buddhism stands for freedom and equality; but it absolutely refuses to let freedom be confused with lawlessness. True equality among men can only be spiritual, and it may exist in a country where, as in Japan to-day, the distribution of material wealth is far from ideal. In fact, the best Buddhists are too earnestly concerned with freedom and equality in the domain of the Spirit, to worry themselves much about material inequality and purely formal social restraints. At certain stages of social development, some outward inequalities and limitations of liberty are found necessary for the safety of all concerned, and it would be perilous to attempt their sudden re-

moval ere men had made the corresponding spiritual progress.

It may interest our Russian friends to know that perhaps the sanest argument against universal manhood suffrage in Japan was that the masses were not yet intellectually ready for it; and the unsatisfactory results of the general election to the Imperial Diet (1928), which was the first to be held under the new system, would seem to have proved the truth of the assertion. I have maintained all along that women who are either well educated or able to keep houses of their own should have been given the vote in preference to men who can scarcely write their names or must depend entirely on others for subsistence. We must not be blinded in our judgment by the mere external appearance of things but should consider their inner qualities and significance; quality rather than quantity, mind rather than matter, but above all spirit rather than intellect.

Buddhism is individualistic. It is therefore opposed to excessive centralization like that which seems to characterize the present regime in Russia. There cannot be a well-organized and healthy society unless its constituents, *i.e.* the individuals, are left free and even encouraged to perfect themselves as worthy citizens. Creative activity is indispensable to vigorous social progress, and such activity can only be fostered where there is personal liberty to think and act. Now Buddhism not only shows

how systematically man may endeavour to improve himself, with Buddhas and Bodhisattvas as his models, but it also points the way to more complete social harmony resulting from such self-improvement. As for those who are desperately dissatisfied with their lot in life and with the social conditions around them, Buddhism reminds them that their present ills are the fruits of their past actions, since the law of cause and effect is infallible and is indeed the only true and scientific explanation of the joys and sorrows of life. Neither suicide nor revolution nor any other violent act will liberate them miraculously from those evils. On the other hand if only they will strive to make amends by the accumulation of merit, these evils will gradually disappear of their own accord, just as snow in the early spring melts away under the morning sun. It is true that the material discomforts of life may not be so easily swept away, but they will then be as good as non-existent in their spiritual effects upon us. Thus a recluse in the mountains may enjoy spiritual bliss many times purer and greater than that of a millionaire surrounded by luxuries.

But this is not to imply that Buddhists are utterly indifferent to material prosperity. There may possibly be some slight difference of opinion in the matter between the Mahayana and Hinayana Schools, but though no Buddhist devotee would desire material prosperity for himself alone, it is

well known that the best of Japanese Buddhists have ever been anxious to promote the physical welfare of their fellow men and women. I think it unnecessary to quote illustrative examples from history. I wish to remind our Russian friends, however, that our great Buddhist sages were evidently never content with merely conferring material benefits upon the

people but always strove by means of these to lead them up to higher spiritual planes. And they were wise, for when our brief terrestrial career is ended, what will go with us on our eternal journey but our karma, our great spiritual burden? And what can deliver us from this endless cycle of births and deaths but Enlightenment?

M. G. MORI

Buddha Siddhârta (*Sk.*) The name given to Gautama, the Prince of Kapilavastu, at his birth. It is an abbreviation of *Sarvartthasiddha* and means, the "realization of all desires". Gautama, which means, "on earth (*gâu*) the most victorious (*tama*)" was the sacerdotal name of the Sâkya family, the kingly patronymic of the dynasty to which the father of Gautama, the King Suddhodhana of Kapilavastu, belonged. . . . During the 45 years of his mission it is blameless and pure as that of a god—or as the latter should be. He is a perfect example of a divine, godly man. He reached Buddhahood—*i.e.*, complete enlightenment—entirely by his own merit and owing to his own individual exertions, no god being supposed to have any personal merit in the exercise of goodness and holiness. Esoteric teachings claim that he renounced Nirvâna and gave up the Dharmakâya vesture to remain a "Buddha of compassion" within the reach of the miseries of this world. And the religious philosophy he left to it has produced for over 2,000 years generations of good and unselfish men. His is the only *absolutely bloodless* religion among all the existing religions: tolerant and liberal, teaching universal compassion and charity, love and self-sacrifice, poverty and contentment with one's lot, whatever it may be. No persecutions, and enforcement of faith by fire and sword, have ever disgraced it. No thunder-and-lightning-vomiting god has interfered with the chaste commandments; and if the simple, humane and philosophical code of daily life left to us by the greatest Man-Reformer ever known, should ever come to be adopted by mankind at large, then indeed an era of bliss and peace would dawn on Humanity.

—THEOSOPHICAL GLOSSARY

THE DISCOVERY OF THE SELF

An Essay in Religious Experience

[J. D. Beresford completes his psychological autobiography with this third instalment; the previous two appeared in our March and April issues.]

Says the *Voice of The Silence*, "Thou canst not travel on the Path before thou hast become that Path itself." This fact of the World of the Real, casts its reflection in our world of illusions—here too each follows his own inclinations, his own bent of mind. The false self or egoity sees a million ways full of shadows which it chases in fatigue and exhaustion. The true Self or Ego perceives but the One Path, the Single File which it pursues in bliss and repose. It is said of the Red Indians of America that they ceremoniously observed the rule of marching in a Single File; no trace of how many walked on that unitary trail was left: each put his step in the hollowed foot-print left by his immediate predecessor. This ritual is a magnificent symbol of the True Path, the Path of the Aryans, the Noble Souls of all eras and climes.—EDS.]

III

The "accident" referred to at the close of my last article was my meeting with an English mystic at a peculiarly happy moment for me. As was pointed out, for personal reasons, I decided to abandon my study of "The Fourth Way". I had gained much in the few months I had devoted to it, but apart from the personal reasons I mentioned, I was already beginning to realise that much of its teaching was repugnant to me.* And it was at this juncture that I received from a quite unexpected source, news of one who might be helpful to me.

At this distance of time, (I am writing, now, of the years 1922-3,) I can criticise the methods of this new friend. He was then practising various austerities which he subsequently increased to the danger of his life; and my intuition told me that there were many inhibi-

tions which he would have to sublimate in some way or another, before he could find peace. But if I was never tempted to adopt towards him the submissive attitude of a disciple for his "Guru," he taught me much that was exceedingly valuable.

And from the date of my first visit to him, I entered upon a period of extraordinary calm of spirit, a period that lasted for many months. I knew very well that I had not reached, and might never reach, such a degree of initiation as would enable me to profit by the manifestations of the inner wisdom. I had no increased powers of vision nor greater insight into the ways of mankind. But I was as blissfully conscious of peace within myself, as a man may be who, suddenly released from long endured pain, can savour the ecstasy of soothed nerves. I

* See my article on "Personal and Impersonal Methods" in THE ARYAN PATH for October, 1930.

was aware, the phrase was constantly in my mind, that "life could never be the same again," and that whether or no any further wisdom came to me, I had gained some small knowledge of the Self, and had received from it an essential statement.

The realisation of this statement is one of the beginnings of wisdom. "Asiatic," in his own phrasing puts it thus :

True Occultism insists on purity of life, and its method is to proceed from within . . . pure motives and thoughts will bring the body to pure healthy habits. No diet regime will lead to chastity, but service of other *souls* will. Let not the West run after our Hattha-Yogis ; they begin with the body and drive the soul away. Start with the soul-motions—will, thought and feeling...*.

We find the same instructions given in Christ's Sermon from the Mount, namely: "Take no thought for your life, what ye shall eat, or what ye shall drink.... But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

Nevertheless a man or a woman may read these statements with the mind a thousand times, may recognise their truth, and make many attempts to follow the teaching conveyed, yet fail to take one single step towards spiritual development. It is indeed the recognition of that fact in my own experience that has tempted me to set out this piece of autobiography in THE ARYAN PATH. But before I go on to give with the humblest sincerity my own striv-

ings towards understanding, I must repeat the warning I have already given, which is that my way may not be best for another. Not only are there almost infinite stages of development, which means that for one this lesson must be learnt and understood, while for the next the same lesson has become a part—possibly an unrecognised part—of true knowledge; but even when the stage of development is, in a sense, parallel, two selves may so far differ in tendency and character that they will be unable to advance together by the same road. Wherefore it must be realised that if in what follows there should appear to be a hint of dogmatism, it will arise from a weakness of expression and not from any inclination on my part to impose my own beliefs on another mind. (I choose the word "mind," deliberately. The mind is fallible and very open to suggestion, wherefore it is not difficult to influence it. But it is beyond any powers of mine to influence the Self of another. All I could hope to do would be to clear away here and there an obstacle that stood between the reader and self-knowledge.)

What, then, differentiated this seven year old experience of mine from any that had preceded it was that for the first time I had had an inner interpretation of the precept set out above. On earlier occasions I had been willing to grant the general truth of such statements. I may have found

that the method necessary to follow them was too arduous for me, since at that time I inevitably began at the wrong end and attempted to educate the soul through the mind and body. But I did not deny even in my most materialistic period that the ideal life was one of altruism and chastity. Yet the precept as such was merely recognised as true by my reason, I had not made it my own. It was, for me, the casual discovery of another's thought, to be weighed, tested and approved as I might accept any other rational principle.

When, however, I realised in myself the indications of this "hunger and thirst after righteousness," when it was no longer a studied precept in words but a living understanding with powers of apparently almost illimitable growth, it became an essential part of my self; as much my own creation as if none before me had ever given it utterance. Moreover, once I had recognised this as an essential truth, I knew that it could never be lost. I might decline from my high endeavour. I might fail myself in a dozen ways, every day of my life. But I should know henceforth that here was an article of faith that could never be denied by me, and that any failure to live up to it was an aspect of sin. I had, in short, caught a glimpse of the self that I had been seeking intermittently for fifty years; the self that every human being must seek and find for himself. He may be helped, as I was, on the way, but no one can give

him the final power of vision.

I have said that what I have called a "living understanding" of such a truth as this has powers of growth, but it must be cultivated, sedulously, continually if it is to develop. This is, of course, an axiom of all esoteric teaching, but in this place I am concerned solely with what I, myself, have suffered and learnt and am not basing my authority on anything I may have read. Wherefore in what follows, should my account fail to accord with higher authority, it may be discounted by those who have gone further than I in self-knowledge, but not by those who are dependent solely upon knowledge gained by the intellect through books. In this thing, I may fall into the error of a relative dogmatism, but all my experience has gone to show that no teaching is of any avail unless the disciple can make it his own. It is not enough to learn through the intellect.

The general line of growth in my own case was evidenced in the change of my ethical standards. I discovered in the course of those months of quietude, and later, that my mind and character were still influenced in a hundred ways by the teachings of my youth and by my worldly experience. Now that I had gained a partial release from old mental habits, I was able to form new judgments. And these were without exception in the direction of a greater latitude. I realised the foolishness, the uselessness of some of my old inhibitions, most of them founded on

* THE ARYAN PATH, Vol. I, pp. 393-4.

the supposition that evil was a positive thing, that every sin committed was something that could be wiped out only by some form of "prayer and fasting". Now I knew that evil was rather the absence of good, than a thing in itself; and that to chasten oneself for what might, after all, be an imaginary offence was not the way to avoid its repetition. This was, in fact, an obvious corollary of the primary truth that if we sincerely desire the inner wisdom, we cannot at the same time desire the common satisfactions of the flesh nor—though here there is a difference in degree—certain satisfactions of the intellect, among which I may cite the sense, whether openly boasted or not, of spiritual superiority.

But a far more important development was in the added power to love my fellows. Before what I think of as the "change" in myself due to this all too brief period in which I gained a measure of self-knowledge, I had recognised altruism as one of the highest ideals. It is one of the first principles of Theosophy. I believe it to be a master-key to the inner wisdom. But no man by taking thought can induce in himself a true love for his fellows. He may believe that he has attained it; may hypnotise himself by repeated suggestions into an admirable simulacrum of an altruist. But at a crisis his love will fail him.

For here, and with ever greater strength, it is unquestionable that there can be no enduring lesson learnt by the mind alone. We

may practise charity, be tolerant of others' failings, even of their neglect of ourselves, but as St. Paul—a true mystic in some respects however open to criticism—so clearly realised, the mystical, all-embracing love is of the spirit alone.

To return to my own experience, I found that my ability to love had gained new powers from my self-knowledge, and there is no ability that brings greater peace and joy to the soul. The mere realisation that one loves another human being without any desire for the need to declare that love, for any kind of return or of physical or intellectual satisfaction, is perhaps the greatest happiness the average man and woman can attain in this life. And at this time of which I am writing and increasingly since then, I have at least realised that ability in a fuller measure than formerly. Indeed, I must confess that never before had I known what love might mean. At its deepest and best it does indeed become Nirvana, the complete, ecstatic submergence of the self in the All.

But let there be no misunderstanding of the fact that here, too, there are degrees beyond our present comprehension. We may love parent, wife, child or friend with an unselfishness above criticism—though, indeed, even that love is all too rare—but that is not enough. Jesus knew this and tried to teach it, but it can come only by the encouragement of the Spirit. It is useless to persuade oneself of a love for one's fellow men; to

asseverate it, even to practise it. This love must be an essential of the inner being.

And I am ready to admit in all humility how infinitely far I still am from the full realisation of this greatest of all powers. I have had but the tiniest glimpse of the inner wisdom, and am at the very beginning of my pilgrimage. I fall continually below even my own poor standard, below the level I have here tried to intimate as that which I have reached after fifty-eight years of search. But it is a perpetual joy and solace to me to know that love, in some degree, is within my reach.

I am coming to the end of the limit imposed upon these articles, and although as I have insisted, I do not profess the least ability to teach another, I feel that I may proffer one word of advice to any reader of THE ARYAN PATH who is so nearly in my own stage of development as to have recognised himself or herself in this account of my experience. To them, should they find themselves unable to make the progress they earnestly desire, I would say, practise yourselves in a temporary detachment from life. Follow your ordinary routine, but for a time attempt to withhold all criticism, all judgment whether of yourselves or others. Cease to strive, keep still both in mind and spirit, awaiting the knowledge of the Self in quietness and confidence.

In conclusion, I must make a further reference to the principle I enunciated in my second article,

that what we seek is not separation but integration. That fact is, indeed, implicit in all that I have written here, but the manner of it may be indicated. Briefly, this unequal trinity of soul, mind and body, of which the creed of St. Athanasius may be taken as an allegory, must in effect be made one person. In all the earlier stages of occult training, the reluctant, rebellious flesh comes inevitably to the Cross, to be trained first as an unwilling slave, and then as the willing minister of the soul's desire. When that stage is reached there is little more to do, or if there be, it is beyond my knowledge. The second person, the mind with its individual will and its own powers of influencing the flesh and building up a character that may temporarily survive bodily death, cannot be ordered in the same sense; and it seems to me, although I have as yet no certainty in this matter, that its subjugation and final absorption into the person of the true self is a necessary effect of its use as an intermediary between the supreme will and the body. If the desire of the soul becomes paramount, the mind will accept the influencing suggestions. But whatever the method, I have no doubt that there must be harmony within the threefold self. Conflict can bring nothing but pain and uncertainty.

Now, nothing that I have written in these three articles is in any sense new. All of it has been known to occultists for many thousands of years. But the Editors

of THE ARYAN PATH have generously permitted me to publish my experience in their magazine, because though I add nothing to occult knowledge, I have testified to one supremely important principle, which is that every disciple must find his own path; that he can learn nothing save by the way of self-knowledge; but that having re-discovered the truth for himself he will find it one and indivisible.

J. D. BERESFORD

[Saladin, the well known Editor of *The Agnostic Journal*, wrote an article at the time of the passing of H. P. Blavatsky on May 8th, 1891, entitled "How An Agnostic Saw Her"—from which we take the following extracts.—EDS.]

Anyone with the capacity to recognise human greatness and to discern the Shekinah light of Genius—and this is written by one who has looked in the face of Carlyle—could not fail to know that the world held only one Madame Blavatsky. . . . She struck you as a square-headed, rough-featured, stout, carelessly-draped, Oliver Cromwell-looking personage, as you sat alone with her at coffee and smoking with her cigarettes of her own making; but she had that overflow of soul which falls to the lot of few, and such as might, but for superior mental fibre and balance, have impelled her, like Wiertz and Blake, to ride on steeds of fire while the multitude deemed their genius dashed with madness. Hers had been a life of storm, toil, and unrest, which had left their autographs written cruelly upon her face, and had originated or accentuated incurable illness. . . .

Theosophy or no Theosophy, the most extraordinary woman of our century, or of any century, has passed away. Yesterday the world had one Madame Blavatsky—to-day it has none. The matrix of heredity environment in which she was moulded has been broken. Through the coming ages of time or eternity shall the shattered fragments of that matrix be gathered up and refixed, and another Helena Petrovna Hahn be born upon the earth, when the earth is sane enough not to misunderstand her, to persecute her, and seek to bury her name in a cataclysm of falsehood, hatred and slander?

To her followers she is still alive. The Madame Blavatsky I knew "can in the mind of no Theosophist be confounded with the mere physical instrument which served it for but for one brief incarnation". But I lay not firm enough hold upon this doctrine for it to give consolation to me. The Madame Blavatsky I knew is DEAD to me. Of course, all that might be permanent or impermanent of her still whirls in the vortex of the universe; but she lives to me only as do others on the roll of the good and great, by the halo of her memory and the inspiration of her example. Her followers are gnostic on grave issues of teleology on which I am only agnostic. They have unbroken communion with their dead; but I am left to mourn. It is not for me to altogether overleap the barriers of sense, and, by the divine light of spiritual perception, behold help extended to me from that awful bourne from which no traveller returns. To me Madame Blavatsky is dead, and another shadow has fallen athwart my life, which has never had much sunshine to bless it.

THE DOCTRINE OF KARMA AND KANT'S POSTULATES OF MORALITY

[M. A. Venkata Rao, M. A., is connected with the department of philosophy of the Mysore University and is a rising scholar who, we hope, will till a new field in the study of comparative philosophies.

This article ought to help our western readers, especially such as are not familiar with eastern doctrines. European philosophy since the days of Aristotle has worked in the pride of isolation, without seeking the aid of corroboration from its eastern sister. This is the reason why such gaps and differences as this article reveals exist. Says H. P. Blavatsky (*Secret Doctrine*, I. 79): "It is difficult to find a single speculation in Western metaphysics which has not been anticipated by Archaic Eastern philosophy. From Kant to Herbert Spencer, it is all a more or less distorted echo of the Dwaita, Adwaita, and Vedantic doctrines generally." It is one of the aims of this journal to show the real identity underlying all true philosophical thinking, and such writers as Mr. Venkata Rao can serve the cause of culture in this respect in an efficient manner.

Our readers are requested to peruse the Note following this article.—EDS.]

The significance and depth of Kant's Postulates of Morality are revealed in a fuller and more consistent form in the Indian view of Karma. Of course, comparison of a full and definitive text such as that of Kant, with a general world view such as the doctrine of Karma is beset with extraordinary difficulty. I propose only to indicate here the ideas suggested to my mind during a fresh reading of Kant.

The ethical teaching of Kant, who is called "the most impressive moral idealist of all time" centres round three conceptions:

1. The Autonomy of the Human Will interpreted as self-legislative capacity.
2. The Categorical Imperative interpreted as rational, universal law.
3. The Kingdom of Ends, interpreted as the ideal of human society where each member is a sovereign and a subject at once.

I

Kant develops his philosophy in three volumes, namely, *Critique of Pure Reason*, *Critique of Practical Reason* and *Critique of Judgment*. Of these the first is the most systematic, laying the foundations and general plan of his whole philosophy. He gathers up the two traditions of Rationalism and Empiricism into a fresh synthesis. With the Rationalists from Descartes to Wolff he insists that Reason is the activity which contributes universality and necessity to all our knowledge. With the Empiricists he insists that all knowledge requires the raw material of sense-perception. "Perceptions without conceptions are blind; conceptions without perceptions are empty," is the famous dictum he lays down. His philosophy takes the form of discovering and formulating those universal and necessary conditions

which are absolutely presupposed in all experience. Such conditions are the postulates of Pure Reason. He names them categories following the Greek tradition as embodied in formal logic. Similarly in the *Critique of Practical Reason*, he tries to formulate the conditions that are presupposed in all moral experience. What are the conditions that must be assumed to exist if morality is to have a meaning? These are the postulates of pure practical reason.

Kant feels that these principles require metaphysical support in the ultimate constitution of the universe. Holding, as he does, that all metaphysics in the sense of demonstrative certainty is impossible, he enunciates the demands of Pure Practical Reason in the form of three Postulates, namely, Freedom, Immortality and God.

FREEDOM. This is not mere absence of restraint, but the capacity of guiding one's actions by means of a self-chosen Law. This self-chosen activity is absent in the kingdom of nature, which is governed by external categories. Nature is governed heteronomically, whereas man sets ends to himself, and thus is an autonomous being. "Physical necessity is heteronomy of the efficient causes. . . What else can freedom of the will be but autonomy, that is, the property of the will to be a law to itself." (Kant's *Theory of Ethics*, Chap. II., p. 1.)*

By efficient causes, Kant means causes operating from outside the nature of particular things. Every physical thing is determined by events occurring beyond its boundaries. Wood burns because of fire, the wind blows because of alternations of temperature, not because they have wills of their own. To act in the light of self-determined plan or law belongs to man in the highest degree. Such self-originated action is free action. Further, not only is man free to act in his own way, he lays down a law to himself to govern his random impulses. To the question whether man is capable of withstanding his impulses or "inclinations" in Kant's terminology, Kant answers that the very fact that man is aware of an obligation to do so is proof of its possibility. "Ought" implies "Can". If man never had determined or never could determine himself by a source other than inclination, he would never have come to know of any authority different from it. Kant declares that the starry heavens above and the moral law within have always stirred the very depths of man's nature. This inexpugnable sense of obligation that man carries in his soul towards the moral law, Kant terms the Categorical Imperative. It is categorical because it is unconditionally binding. Fortune, health, fame, etc. are desirable as means for a higher

end, but goodness alone is desired for its own sake. The "good-will shines by its own light," and is an end in itself. It is "pure" because it is independent of all consequences in the way of pleasure and pain. Its criterion is universality. "So act that your action can yield a law universal." It must be applicable to all persons in all circumstances without self-contradiction. We cannot consistently utter lies or steal, or borrow money with the intention of not returning, for we intend that others should not lie to us, steal from us or borrow money from us with the intention of not returning it. If our action is intended to be exceptional and different from that of others, it is not good because it is not universal.

In Kantian Philosophy there is a complete dichotomy between Nature or Phenomena and Things in Themselves or Noumena. Knowledge is a synthesis of particulars supplied by sense-impressions, and of universal principles of the understanding or categories. The mind of man works up the impressions of sense into the framework of knowledge. Thus we are confined to the impressions that Nature makes upon our sensory apparatus. To a being with a different apparatus the world will certainly look different. So within us, the mind is a series of images; our idea of ourself—our empirical self—would be very different if these images were different. But Kant holds that behind the veil of appearances

which is Nature, there are things in themselves or noumena which are the sources of our sense-impressions, and that behind the veil of internal appearances which constitute the empirical ego there is the transcendental self. The moral law is derived from its essence. The Categorical Imperative is its utterance and majestic claim. The empirical self is as much subject to the categories as external nature. Our minds as well as our bodies are bound by the chains of space, time, causality and the other categories. Yet morality consists in making the empirical self and the bodily organism obey the mandate of the supersensible transcendental self.

IMMORTALITY. Kant holds that the moral Imperative cannot be fully realised in this life, and therefore there must be an immortal essence in man to continue the infinite process of Moralisation. He points out that it is like a curve continually rising towards but never actually touching a certain point.

Now the perfect accordance of the Moral Law is *Holiness*, a perfection of which no rational being of the sensible world is capable at any moment of his existence... It can only be found in a progress in infinitum... Now, this endless progress is only possible on the supposition of an *endless* duration of the existence and personality of the same rational being. (*Theory of Ethics*)

Just as in knowledge there is a gulf between the universals of mind and the particular sense-impressions derived from external *Dinge-an-sich* or things in them-

* This is the central view of the Third Fundamental Proposition of H. P. Blavatsky's *Secret Doctrine* (I. 17), which states that all progress in the universe, outside of the human kingdom, is by Natural Impulse; but that as soon as the human stage is reached and self-consciousness is at work, free-will or self-choice is the governing law. Having acquired an individuality, man progresses by self-induced and self-devised efforts.—EDS.

selves, so there is an absolute gulf between the moral law which is universal and necessary and the myriad "inclinations" which urge us in a myriad directions often contradictory of each other. Kant holds that the only action that has a claim to morality is the action which is inspired completely by a reverence for the moral law. "Inclinations" are non-moral. Even if the path of duty and the path of happiness as in the maternal instinct happen to be identical, the moral character of the act is derived from the consciousness of duty and not from the sense of happiness. This is not asceticism, indulging in a suppression of happiness for its own sake. It only indicates the uncompromising claim of the Categorical Imperative or voice of Duty. Holiness or moral perfection is attained when a person succeeds in so disciplining himself that every thought, word and deed is determined by the voice of Reason, so that "inclination" has no influence whatever on his motive and behaviour. Kant thinks that such perfection cannot be attained in one life. He is aware of the immensity of the moral endeavour. He is keenly aware of the power and range and subtlety of the impulses with which man is endowed as a physical being. So he declares that an infinity of time is required for the complete fulfil-

ment of the moral ideal. So the immortality of the soul is a necessary demand or postulate of the pure practical Reason or moral experience.*

GOD. Kant introduces God as a postulate to reconcile the two, often antagonistic, elements of moral life—Duty and Happiness. Devotion to duty in the world as we see it has no necessary correspondence with happiness. Virtue rarely brings the maximum of pleasure. But no life can be regarded as ultimately satisfactory, if virtue and pleasure do not go together in the end. The Summum Bonum is a synthesis of both. But the world is indifferent to morality. So a supreme Being must be postulated to govern both Morality and Nature in the interest of an ultimate harmony. "Accordingly, the existence of a *cause of all nature*, distinct from nature itself and containing this principle of connexion, namely, of the exact harmony of happiness with morality is also postulated." (*Theory of Ethics*.) Kant holds that no life can be ultimately satisfactory if there is a permanent dichotomy between Reason and Happiness.

There is a place for inclination in the moral ideal. But "inclinations" are a matter of the physical organism and its relations to external nature over which we have no control. So there is no guarantee in

* However vague and groping in his expressions, Kant had a very strong intuition of the immortality of the human soul. He says in one place: "I confess I am much disposed to assert the existence of Immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where, or when, yet be proved that the human soul stands even in this life in indissoluble connection with all immaterial natures in the spirit-world, that it reciprocally acts upon these and receives impressions from them."—Eds.

this life that goodness will lead to happiness. Therefore, we must postulate a God who can control physical nature in the interests of morality and so order things that a life in accordance with reason is automatically a life in accordance with inclination. This is the ideal of the Summum Bonum or Supreme Good.

Kant is trying to fill in by means of these Postulates the gaps in his metaphysics.

II

The doctrine of Karma implies a more natural synthesis of these demands of Morality.

FREEDOM. Karma implies that the destiny of the individual is in his own hands. It literally means Action, and the fruits of Action *i. e.* Re-action. Man is therefore free to act in this world, free to choose his own purposes. The popular view of Karma as a species of Fatalism is of course a misunderstanding. Kant is unable to account for the mystery of how a free being can act in a heteronomous world, bound in the chains of causality and substance. Nature and Man fall apart in Kant, and the moral function of the Universe is not brought out. The Karma view, on the contrary, thinks of the universe as the "Field of Realisation," *Kāryakshetra* or arena of achievement, *Punyabhumi*. The world is the "Vale of Soul-making," in the beautiful phrase of Keats. In Karma, therefore, man is a free soul, confronted with a world, an environment, which in-

cludes his physical and mental inheritance, with a view to elicit his *Sādhana* or "Realisation". The Doctrine of Karma is thus the necessary supplement to the Kantian Postulate of Freedom. A free soul requires an environment in harmony with its hidden potencies.

IMMORTALITY. Here also the Kantian insight is sound, but is incompletely developed. Kant is right in feeling that one life is insufficient to bring out the full promise and potency of the human Spirit. But the mere idea of Immortality is inadequate. An immortality of waiting in a shadowy world is of no use. If the function of man is moralisation, if he has a supersensible element in him, which cannot be exhaustively realised in one life, the only logical development is to go forward and demand a series of lives, a continuity of effort through many scenes and situations. In a word, Karma and Rebirth are more natural, more in consonance with the nature of morality as continuous effort, than an immortality of "waiting somewhere". The refusal to regard this world as the scene of future lives is perhaps a case of familiarity breeding contempt. Of course, the actual manner in which souls take on organisms is a profound mystery but so are Immortality and Soul. Further, if there is an immortality in the future, what reason is there to deny an immortality in the past? The Kantian view involves the absolute creation of souls in the present

world. But the initial differences in endowment and environment suggest a past stage of evolution. It is a truer or more central cosmic outlook to look at the present life as placed midway in a continuous cycle of lives, charged with an identical aspiration and animated by an increasing purpose.

GOD. This postulate of Kant is a Deus ex Machina. He does not indicate how God is to reconcile Duty and Happiness. He does not tell us when in the course of evolution it is going to happen. That is because Kant has not overcome the hedonistic identification of happiness with pleasure. Popular interpretations of Karma share this fallacy. But the doctrine at its highest is free from this defect. It regards each action, each stage in life, as an integral phase in itself, including its own consequences of pleasure and pain. Pleasure and pain are non-moral, but there is a profound satisfaction in the fulfilment of duty. It is blessedness. Progressive moralisation, *ipso facto*, includes progressive realisation of "blessedness". God is not invoked to right a fundamental disharmony in the heart of things. God Himself is put into the heart of things and is regarded as constituting a sort of "pre-established harmony" in the structure of the universe, so that action and con-

sequence, aspiration and achievement, soul and society right themselves through the working of inherent laws. Thus, miracle and anarchy in the moral world are abolished, and we need not wait for a "far off divine event," for a "kingdom of ends" to burst into view, where duty and joy, freedom and nature, self and society are suddenly found reconciled. The divine purpose is realising itself in and through every unit of the universe here and now. What is required is a self-purification, which will reveal the splendour which has been there all along.

Thus the view of Man-in-the-Universe and Universe-in-the-Man contained in the doctrine of Karma meets the demands of Morality in a completer and more natural manner than the artificial and unconnected postulates of Kant. Man is regarded as organic to the world, a free Spirit making use of the world for a higher purpose. This process is endless and beginningless, and is continued through many lives in many arenas. The fruit of each stage is preserved in the soul and becomes the stepping-stone of the next. Progress in moral life is necessarily accompanied by spaciousness of life, Pranaramam; the joy of mind, Mananandam; and the fulness of blissful peace, Shantisamrddham.

M. A. VENKATA RAO

A NOTE ON THE ABOVE.

WHO WAS KANT ?

H. P. Blavatsky describes Kant as "the greatest philosopher of European birth" (*Secret Doctrine* I. 133). Commenting upon his theory of matter and Intelligences she says that it "if not in its general aspect, at any rate in some of its features, reminds one strongly of certain esoteric teachings" (*Secret Doctrine*, I. 601). How did Kant arrive at such conclusions? Whence his knowledge?

"Here we have the world's system *reborn from its ashes*, through a nebula; the emanation from the bodies, dead and dissolved in Space—resultant of the *incandescence* of the solar centre reanimated by the combustible matter of the planets. In this theory, generated and developed in the brain of a young man hardly twenty-five years of age, who had never left his native place, a small town of Northern Prussia (Königsberg) one can hardly fail to recognise either an inspiring external power, or the *reincarnation* which the Occultists see in it. It fills a gap which Newton, with all his genius, failed to bridge. . . . As he remarks in chapter viii., if it is once admitted that the perfect harmony of the stars and planets and the coincidence of their orbital planes prove the existence of a natural cause, which would thus be the primal cause, "that cause *cannot really be the matter which fills to-day the heavenly spaces*". It must be that which filled space—was space—original-

ly, whose motion in differentiated matter was the origin of the actual movements of the sidereal bodies; and which, "*in condensing itself in those very bodies*, thus abandoned the space that is found void to-day". In other words, it is that same matter of which are now composed the planets, comets, and the Sun himself, which, having in the origin formed itself into those bodies, has preserved its inherent quality of motion; which quality, now centred in their nuclei, directs all motion. A very slight alteration of words is needed, and a few additions, to make of this our Esoteric Doctrine." (*Secret Doctrine*, I. 601-602.)

Read in this light, the preceding article of Mr. Venkata Rao grows more interesting: here was a soul who unconsciously to himself remembered and expressed knowledge acquired in previous lives without perceiving the Law of Reincarnation. As the article shows, Kant tried to patch up his philosophical propositions about progress through Free Will to Immortality, by creating a God; while all that he needed was a perception of the doctrine of Reincarnation. We wish that Indian scholars may see how "from this Kantian mind and soul of the Suns and Stars to the MAHAT (mind) and Prakriti of the Purānas, there is but a step." (*Secret Doctrine*, I. 602.)

[W. Arthur Peacock is a young journalist who, when only twenty-two, was appointed to the editorial of *The Clarion*, the democratic journal so long associated with the name of that great humanist, Robert Blatchford. Mr. Peacock retired from that position in December last, having occupied it for three years. He is also the founder of the Labour Youth Movement in Great Britain, and his views have special interest since they reflect the influence of Madame Blavatsky upon the mind of one of a younger generation.

This article reviews an old book in two volumes, *Isis Unveiled*, by H. P. Blavatsky, first published in 1877. It was dedicated to the then newly formed Theosophical Society "to study the subjects of which they treat". That original Theosophical Society as a body has been long dead; to-day there exist several bodies which have assumed the name. The study of the subjects treated of in *Isis Unveiled* is pursued by genuine students scattered all over the world and the book is as deservedly popular as it was when it made its first appearance.

In this review-article Mr. Peacock examines two of the three central and fundamental ideas dealt with in full detail in the volumes, namely, (1) the failure of theology, and (2) the failure of science; and the reviewer draws the moral correctly. There is, however, a third factor, in a way the most important, which the volumes bring forward—the rationale of supernormal phenomena.

All that Spiritualists have experienced, all that Psychical Researchers have been theorizing about, all that Indian Yogis hold forth to the bewilderment of the world, are not only described but fully explained in *Isis Unveiled*.

Thus the book lays the foundation for a scientific religion, free from the fear of the theological god and gods, free from the despair of scientific materialism, as also free from the superstitions which surround abnormal phenomena and psychological experiences. Marvellous as *Isis Unveiled* is, more marvellous still is *The Secret Doctrine* by the same great Theosophist, also in two volumes, which was published in 1888. In them the edifice stands fully constructed on the foundations of 1877. It is a profound synthesis of Science, Religion and Philosophy about cosmos and man.—EDS.]

Much change has taken place within the world of religious thought during the last half a century. Fifty years ago the dogmas of the organised church were readily accepted by thousands while the assertions of the scientists were considered by only a few. The evangelists of the Spurgeon type were busy with their Hell Fire propaganda while the materialists with their Hall of Science debates were seeking to lead people towards another idea. To-day Aimée McPherson with her Four Square Gospel has taken the place that the Spurgeonites formerly occupied, while the utterances of scientists like Sir James Jeans and Professor Julian

Huxley, are being even more eagerly read and studied than were the utterances of the latter's grandfather. Madame Blavatsky avoided both extremes and warned those who gave ear to her message of the folly of paying too much attention either to the Hell Fire propagandists who cry "Believe in the Lord Jesus Christ and be saved," or to the scientists who seek to belittle the past and to glorify the life and thought of the present as a great advancement upon that of yesterday.

What she wrote in *Isis Unveiled* remains of value to-day and is yet effective argument against both these schools. Let us consider in the first place what she writes regarding the former.

The clergy say: no matter how enormous our crimes against the laws of God and of man, we have but to believe in the self-sacrifice of Jesus for the salvation of mankind, and His blood will wash out every stain. God's mercy is boundless and unfathomable. It is impossible to conceive of a human sin so damnable that the price paid in advance for the redemption of a sinner would not wipe it out if a thousandfold worse. And, furthermore, it is never too late to repent. Though the offender wait until the last minute of the last hour of the last day of his mortal life, before his blanched lips utter the confession of faith, he may go to Paradise; the dying thief did it, and so may all others as vile. These are the assumptions of the Church.

And then she proceeds to outline and to present a synopsis of the much more rational doctrine of eternal justice.

If the criminal sinned only against himself, and wronged no one but him-

self; if by sincere repentance he could cause the obliteration of past events, not only from the memory of man, but also from the imperishable record, which no deity—not even the Supreme of the Supreme—can cause to disappear, then this dogma might not be incomprehensible. But to maintain that one may wrong his fellow-man, kill, disturb the equilibrium of society, and the natural order of things, and then—through cowardice, hope or compulsion, matters not—be forgiven by believing that the spilling of one blood washes out the other blood spilt—this is preposterous! Can the results of a crime be obliterated even though a crime itself should be pardoned? The effects of a cause are never limited to the boundaries of a cause, nor can the results of crime be confined to the offender and his victim. Every good as well as every evil action has its effects, as palpably as the stone flung into calm water.

There is much more which explains Madame Blavatsky's opinion of those who teach the doctrine of salvation by deputy, and all of it is worthy of consideration. Contrast how rational, how tolerant and how merciful is this attitude with that of the school that she so pungently opposes. Her summing up of the Church attitude as "This is preposterous" is very apt. Nevertheless thousands continue to accept it in all sincerity and to kneel at the penitent stool, firmly believing that such action on their part makes sure their path to salvation.

And thousands of others bewildered by the conflicting assertions of the sects are turning to science and seeking from the scientist that which they believed formerly the priest alone could give. To those

who delight to boast of the great changes for betterment that science has brought, and who seek to belittle the wisdom of bygone days, Madame Blavatsky writes in language just as clear and equally as powerful.

In what particular is the knowledge of the present century so superior to that of the ancients? . . . If modern masters are so much in advance of the old ones, why do they not restore to us the lost arts of our post-diluvian forefathers? Why do they not give us the unfading colours of Luxor, the Tyrian purple; . . . Do not the relics we treasure in our museums—last mementos of the long “lost arts”—speak loudly in favour of ancient civilisation? And do they not prove, over and over again, that nations and continents that have passed away have buried along with them arts and sciences, which neither the first crucible ever heated in a mediæval cloister, nor the last cracked by a modern chemist have revived, nor will—at least, in the present century.

These are pertinent and important questions as much to-day as when Madame Blavatsky asked them. Science continues to boast of the achievements to its credit, of the good it has done humanity. But has it made men happier? Has it made life easier? Were the ancients quite so ignorant as they would have us believe? The stone circles of Great Britain, the round towers of Ireland, the Pyramids of Egypt, the Caves of Elephanta, the philosophy of Druidism, the wisdom of Ancient Greece, the beautiful teachings of Buddha, Kapila, Manu, Zoroaster and Mohammed, all these remain with us as striking testimony

of the profound knowledge and wisdom of the past. And it is because *Isis Unveiled* calls attention to the greatness of such knowledge that the work of Madame Blavatsky has special value. Throughout two volumes of *Isis Unveiled* she is continually summarising, quoting and giving extracts from the teachings of the Sages of the past and thus helping us to realise the magnitude of our debt to those who have gone before us. Emphatic answer will be found, too, in its pages to the assertions of the sects who play with the little thought that they possess the only revelation of God. For repeatedly we are led to recognise the vast difference between sectarianism and religion and to appreciate that within the teachings of Masters there are priceless gems that we should treasure and closely guard.

There are, of course, people who are ever ready to ridicule all who cling to the ancient philosophies, to disclaim Madame Blavatsky as a charlatan and to assert that her works but reveal borrowings from many other sources. But to what avail? Learned divines declare that the Epistle to the Hebrews is spurious, and the authenticity of St John's Gospel is ever the subject of dispute. Some say, too, that the Quabalah is ridiculous while others waste much time and effort arguing as to whether it belongs to the second or to the fifteenth century. Yet all such arguments are without value. It does not matter whether the Quabalah is the doctrine of

the second or the fifteenth century. What matters is whether the doctrine is one that will elevate mankind and free it from the bonds of ignorance and falsity. It does not matter who the author of St John's Gospel was. What matters is the philosophy contained within its twenty-two chapters. And so with *Isis Unveiled* and with all other books of a similar character. We must ask ourselves whether within their pages is that which is useful, instructive and helpful. Of course, those who approach the book unable to rid their mind of the foolish teaching inculcated into them as children, will probably dismiss it for literature less scholarly and less baffling. But those who are able to forget such instruction, to approach the subject in the spirit of true enquiry, to have prejudices neither in one direction nor another, all such will have cause to be thankful for the knowledge that comes to them as the reward for their study.

I came to this book when quite young. My anglican training had taught me to regard the teachings of the Church as being true alone and to look upon the teachings of other lands as “heathen”. Missionary propagandists came and told me stories concerning the brutality of the Chinese, the ignorance of Mohammedans, the futility of the Buddhists, and I, unable to learn differently, accepted that which they taught. When I sought to secure an answer to my questions I was always put off for the simple reason that my

instructor knew little more than his persistent pupil and questioner.

A peep into the heart of *Isis Unveiled* soon led me towards a study of the sacred scriptures of the Ancients. The useful comparisons of the faiths of the Orient, the outline of the life and work of the great teachers and philosophers of the past, the insight into the beautiful teachings of the old Hermetists, each of these things intrigued me and led me towards books about which otherwise I would not have known. And it is in this direction that the value of Madame Blavatsky's writings lie. They have acted as a sort of sign-post directing us to be less eager to look forward to the wonderful future that may be ours and to be rather more keen to look backward because of the enormous value of the great storehouse of knowledge that is our inheritance from the past.

Isis Unveiled led me to read such books as the *Udanavarga*, that most beautiful of Buddhist books, the Koran, the bardic teachings of the Druids and the Sankya Aphorisms of Kapila, and the perusal that I made helped me to realise the significance of that Christian saying “Others there are though not of this fold”. “There have been” writes Madame Blavatsky “many names for the same thing.” This indeed is true but unfortunately it is extraordinarily difficult to lead people to understand this universalist conception. But what a change would come over the minds of

men if this truth could be understood.

At the present time Buddhists in London are seeking to draw Christians into the fold of the Sangha while many of their own followers have yet to realise the full meaning of the Four-fold Truth. Christians of all denominations are sending their missionaries into the Far East so that the Orient may be drawn away from its accepted beliefs and be persuaded that Mohammed is "the false prophet," that Buddha is "blind," and that Jesus of Nazareth is the only teacher mankind should follow. Yet at home, in this country, we have thousands of people clinging to most confusing ideas regarding the Christian propaganda and thousands more who entirely forget to practise the doctrine that they preach.

At the same time there are many people who are thoroughly dissatisfied with the Church and who appreciate that

The preacher may belie the creed
Truth still preserves its flame.
The sage may do a foolish deed
But wisdom share's not in the blame

Though attending no church
they cling steadfastly to the religious ideal. They appreciate

the difference between sectarianism and religion. It is with them that the hope of religion lies. Although dissatisfied with the attitude of Bishops, Deans and Priests, they are by no means ready to accept the attitude of the scientist as the only alternative. The hopeless teaching that life is a mere accident, that what we do is but the product of chance, makes no appeal to them. Madame Blavatsky and those who follow in her train have led them towards a much more hopeful attitude, for throughout the pages of *Isis Unveiled* we are led to know that life is not a mere accident but the product of order and harmony, that purpose lies behind all we do, that nothing is out of place in the universe, and that it is our duty to make the greatest possible use of all that we possess. Such teaching is radically different from that given forth from the pulpits of the land. It leads us away from the darkness of priesthood superstition that we may recognise the more clearly that "Light that lighteth every man who cometh into the world"; that we may know that each and all of us are called to be kings and priests of this Kingdom.

W. ARTHUR PEACOCK

THE STORY OF A PROBATIONER

["C. G." is a keen student of Theosophical history. His review of this *Life* throws light on some of its lesser known chapters.—EDS.]

The title of this book is more apt than might be generally conceded. Translate it in the language of Theosophy, which Annie Besant has been supposed to be serving for forty-two years, and it would run—"A probationer facing Kama, Passion-soul."

Mrs. Williams believes that she has found the secret impulse which moulded the eventful career of her heroine. She offers us the Freudian key to unlock the heart of Annie Besant, where a strange Psyche rules. The biographer turns the key most deftly in opening the chambers of that heart, in which quaint happenings occur round the Besantine idol of 1879-81—Dr. Edward Aveling. The author remarks (p. 147) that Mrs. Besant dismisses Aveling with a paragraph in her *Autobiography*. This of course tells its own tale of Mrs. Besant; as does the other fact chronicled by Mrs. Williams (p. 218 and p. 227), namely that Mrs. Besant to suit her own purposes made significant alterations and amendments in her revised *Autobiography* of 1893 from the *Autobiographical Sketches* of 1884-5. This is on a par with the revisions and changes, etc., in the writings of H. P. Blavatsky done by Mrs. Besant or under her direction.

The *motif* of Mrs. Besant's whole life is to play the leading rôle in every situation in which she finds herself. The limelight she has always sought illumines all her performances. Her life naturally divides itself into two parts: the pre-theosophical career and the rise on the stepping stones of Voysey, Scott, Bradlaugh, Aveling, Stead to come to H. P. Blavatsky; then, the second half, her Theosophical descent: from being a companion to Judge she chose to follow Chakravarti, and fall at the feet of Leadbeater—always surrounded by several sycophants and wire-pullers who danced and still dance to her changing tunes; and at times by loyal friends whose honesty eventually took them away, or whose outspokenness banished them.

We propose in this review to analyse the Theosophical career of Mrs. Besant. It has valuable lessons for all who are treading the old, old Path of Soul-life. The volume under review, however, does better justice to the Secularist days; the author has not the mastery of Theosophical history in which her heroine has been playing so chequered a rôle; Mrs. Williams is more at home with the Secularist drama. This also is the reason of the author's stric-

* *The Passionate Pilgrim: A Life of Annie Besant*, By GERTRUDE MARVIN WILLIAMS. (Coward McCann, New York. \$ 3.50.)

tures on H. P. Blavatsky, whom she has not taken the trouble to understand and to whom she does injustice in more than one place.

Mrs. Besant came to Theosophy in May, 1889; H. P. B. died in May, 1891. During this short contact of two years Mrs. Besant spent some of the time in America, some in lecturing all over Great Britain, and some in her socialistic and other duties. It is necessary to note this, as the fiction of the long training of Mrs. Besant under H. P. B. still flourishes.

We must also correct the impression this narrative conveys (pp. 194-7) that H. P. B. was down and out when Mrs. Besant stepped in to take the place vacated by Colonel Olcott, providing a home for her, and restoring the lost repute of H. P. B. and her Cause, under a cloud because of the S. P. R. Report. This Report was published in 1885; it had fallen flat and was already very much a past story. In 1888, the publication of *The Secret Doctrine* showed to the thinking world the profound knowledge and spiritual standing of H. P. Blavatsky. Even in the previous year, 1887, when she settled in London, she was immediately surrounded by numerous devoted hearts and fine intellects; to her *soirées* ran the splendid minds of the metropolis, among whom later came Annie Besant. The antagonism between H.P.B. and Colonel Olcott (p. 196) was over, as the latter had seen the error of his ways, tried to make amends, and participated in

the work planned by H.P.B., including even the formation of the Esoteric Section which was in full swing when Mrs. Besant appeared on the scene. That Mrs. Besant was welcomed heartily by H.P.B. there is no doubt; that the leader asked the new aspirant to make sure of the former's *bona fides* and read the S.P.R. Report shows the characteristic honesty of H.P.B. Mrs. Besant says that she offered herself—"Accept me as your pupil"—and was forthwith accepted, and so the secularist-socialist passed within the charmed circle of esotericists whom H.P.B. was instructing.

To appraise correctly the future career of the new disciple we must understand the nature of the "contract" between teacher and pupil. H.P.B. accepted Annie Besant as she accepted many others, for the Occult Rule says: "No warrior volunteering fight in the fierce struggle between the living and the dead, not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle." In thus accepting her, H.P.B. made clear to Mrs. Besant: "There is a strange Law in Occultism which has been ascertained and proven by thousands of years experience. . . . As soon as any one pledges himself as a 'Probationer' certain occult effects ensue. . . . If a man be vain or a sensualist, or ambitious . . . those vices are sure to break out, even if he has hitherto successfully concealed and repressed them." Because of this warning given, and the neophyte

being thus put on her guard, and further because she was armed with the sword of necessary knowledge and the shield of discipline to labour in the future, her past errors and shortcomings were not appraised in the way of this world; they were not held against her. Like all other probationers Annie Besant was regarded as "one newly born" by her co-disciples and their teacher. This does not mean that vicariously her sins were forgiven her, but that they were no concern either of H.P.B. or Mrs. Besant's co-pupils, but had to do with Mrs. Besant and Mrs. Besant alone. Like all others she had to wage war and overthrow the demon of Egotism, called in occult phraseology "the mother of all harlots," including pride and ambition which are the magnificent vices of Mrs. Besant. She was given her Book of Rules to enable her to live up to the pledge she had taken, and was further favoured by the open hint given by H.P.B., a hint which Mrs. Besant herself chronicled—"Child, you are as proud as Lucifer."

It would not be writing a review but another biography to take the reader through the many steps—noble sacrifices, strenuous labour, etc.—of Mrs. Besant as a probationer; we are more concerned with such incidents as give sure clues to the rapid descent, down an inclined plane, of the neophyte—Annie Besant. She was full of promise at the beginning and she soon rose to the zenith of power. H.P.B. was filled with

hope and joy at the future prospect of her Cause in Great Britain, just exactly as she was more than happy, quite certain that W. Q. Judge would remain true to himself and to the Masters' Programme in America. She brought her two chief pupils and workers face to face by sending Mrs. Besant to America where Judge was, just a few months before her death. Introducing Mrs. Besant to Judge and praising her abilities, H.P.B. informed him that Mrs. Besant was neither spiritual nor psychic, but all intellect, and requested Judge to help her. Because of this intellectual capacity Mrs. Besant was nominated Recorder of the Teachings in the Esoteric Section; on the other hand, because of his occult position and his fitness for the task, H.P.B. appointed Judge as her own representative in America, drawing the attention of all esotericists that Judge was the Bridge between the West and the East, America and India. It was due to all this that the American and European Committees, organized by H.P.B. to manage the routine affairs of the Esoteric Section, *elected* Mr. Judge and Mrs. Besant as joint heads over that esoteric work on the death of H.P.B. So much fiction and so many claims exist about the "successor" of H.P.B. that it is well to note that H.P.B. did *not* name *any* successor—although Mrs. Besant has made a claim in this respect for herself these many years. Mr. Judge and Mrs. Besant accepted the responsibility the two Com-

mittees offered them by an unanimous resolution passed at their meeting on the 27th May, 1891. That same meeting approved of the address to all esotericists prepared by Mr. Judge and Mrs. Besant. In that address Mrs. Besant undertook to maintain a position and to discharge a duty; how far she has departed from the one, and how derelict in the other is a matter of history. But the undertaking should be noted, for its non-fulfilment has been the undoing of Mrs. Besant.

Consider the position of the School; we are no longer a band of students taught by a visible Teacher; we are a band of students mutually interdependent, forced to rely on each other for our usefulness and our progress. . .

We who write to you claim over you no authority. . . We are your fellow students.

None in the School is likely to feel as strongly as we feel ourselves our inadequacy for the task laid upon us. . .

We have now a clear picture of what Annie Besant undertook with her eyes open: personally, a discipline of life with a pledge and definite rules; officially, to study and serve the Cause without claiming any authority or any special prerogative. Turn now to examine the result of the waters of Esoteric Wisdom developing the latent heat of caustic lime, which is not an inapt symbol for Mrs. Besant's nature.

It is a known fact in Eastern Occultism that deliberate Disloyalty to Discipline and Doctrine, volitionally adopted, throws the neophyte out of the Circle of Adeptship as the ocean throws

out a corpse, as the Buddhist sermon puts it. The real cause of failure of Annie Besant, the Probationer, must be traced to three such disloyalties; from such delinquency she has not recovered, letting slip more than one golden opportunity which merciful Karma presented to her.

(1) The first is described in the volume under review at pp. 219-23: Within four months of H. P. B.'s death, invoking the name of Truth, she misled the entire public. On the 30th of August, 1891, in a public lecture at St. James's Hall "without too definitely saying so, she deliberately gave the impression that Mahatmas communicated with her directly," while the fact was, as Mrs. Besant herself later admitted, that she had seen, at second hand, letters and messages received by her co-worker, and her many years' senior in Theosophy, W. Q. Judge. Writes the biographer:

So swift was the warping process that by the time of the Judge case, she was ready to turn overnight against the man who bore H. P. B.'s highest credentials and with whom she had been intimately associated in the sacred pledges of the E. S. She did not hesitate to assume his prosecution, to burn the papers in the case, to hurry off to Australia to play politics against him.

From now on Annie Besant appeared with a second personality as dissociated from the Annie Besant of the old Hall of Science days as Morton Prince's case of Miss Beauchamp and Sally. (Italics ours)

(2) The second is not detailed by Mrs. Williams—a distinct weakness of the biography; for in

this, Mrs. Besant exposed herself very thoroughly. The partisans of 1893-95 were not able to see her failure and break—blinded by the dust of passionate conflict; later day students miss the issue, as the two pamphlets which tell the tale are somewhat rare. These are (a) "The Case Against W. Q. Judge" by Annie Besant, and (b) "An Enquiry into Certain Charges against the Vice-President [W. Q. Judge] held in London, July, 1894". We will here quote three extracts—two from the former, and one from the latter, requesting the reader to note that all three are the *written* words of one and the same person, Annie Besant.

September 1893: "I went to America in September, 1893. Some words and acts of Mr. Judge awoke again in me a fear, for he spoke in a veiled way that seemed to imply that he was going to use Master's authority where no such authority had been given him. The result was that I made a direct appeal to the Master, when alone, stating that I did feel some doubt as to Mr. Judge's use of His name, and praying Him to endorse or disavow the messages I had received through him. He appeared to me as I had so often before seen Him, clearly, unmistakably, and I then learned from Him directly that the messages were not done by Him and that they were done by Mr. Judge." (*The Case Against W. Q. Judge*, p. 13)

December, 1893: "The order to take action was repeated to me at Adyar, after the evidence was in my hands, and I was bidden to wash away the stains of the T. S. 'Take up the heavy Karma of the Society. Your strength was given you for this.' How could I, who believed in Him, disobey?"—(*Ibid.*, p. 13)

Having twice heard directly from the Master, as she claimed, this is how she obeyed. We must

insist on the reader remembering the two dates on which Master whom she was not to disobey is supposed to have spoken to Mrs. Besant, namely September, 1893 and December, 1893.

July, 1894: "For some years past persons inspired largely by personal hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forgery of the handwritings of Those Who to some of us are most sacred. . . .

Mr. Judge's election as the future President of the Society increased the difficulties of the situation. . . . I was asked as well-known in the world and the T. S., and as a close friend and colleague of Mr. Judge, to intervene in the matter. . . . I agreed to intervene, privately, believing that many of the charges were false, dictated and circulated malevolently, that others were much exaggerated and were largely susceptible of explanation, and that what might remain of valid complaint might be put an end to without public controversy. . . .

I did my utmost to prevent a public Committee of Enquiry of an official character. I failed, and the Committee was decided on. And then I made what many of Mr. Judge's friends think was a mistake. I offered to take on myself the onus of formulating the charges against him. I am not concerned to defend myself on this, nor to trouble you with my reasons for taking so painful a decision; in this decision, for which I alone am responsible, I meant to act for the best, but it is very possible I made a mistake—for I have made many mistakes in judgment in my life, and my vision is not always clear in these matters of strife and controversy which are abhorrent to me.

In due course I formulated the charges, and drew up the written statement of evidence in support of them. They came in due course before the Judicial Committee, as you heard this morning. That

Committee decided that they alleged private, not official, wrongdoing, and therefore could not be tried by a Committee that could deal only with a President or Vice-President as such. . . .

This put an end to the charges so far as that Committee was concerned. . . . This left the main issue undecided, and left Mr. Judge under the stigma of unproved and un rebutted charges. . . .

There is another way, which I now take, and which, if you approve it, will put an end to this matter; . . .

I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to messages received psychically from the Master in various ways without acquainting the recipients with this fact.

I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from Their chelas, guiding and helping him in his work. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by His direct precipitation; and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H. P. B. for communications from the Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master Himself—that is, that it was done *through* Mr. Judge, but done *by* the Master.

Now personally I hold that this method is illegitimate . . .

If you, representatives of the T. S., consider that the publication of this statement followed by that which Mr. Judge will make, would put an end to this distressing business, and by making a clear understanding, get rid at least of the mass of seething suspicions in which

we have been living, and if you can accept it, I propose that this should take the place of the Committee of Honour, putting you, our brothers, in the place of the Committee. I have made the frankest explanation I can . . . *For any pain that I have given my brother, in trying to do a most repellent task, I ask his pardon, as also for any mistakes that I may have made.* (Italics ours)

Thus Annie Besant obeyed the two orders she said she received from her Master six and nine months previously!

(3) Having thus publicly undertaken to bury the hatchet, she raised it again behind the back of Mr. Judge and struck him there. This was at Adyar, India in December, 1894.

Having thus severed herself from the Influence of the School of H. P. B., she undertook a new discipline, Brahmanical this time, only to give it the go-by, dubbing it Black Magic, a decade later. Doubting the genuine Messages which came through Mr. Judge, failing to develop the power to touch the Occult World even with the help of Brahmanical Bhakti-Yoga, she swallowed the fake messages given by Leadbeater, whom the author designates as an "Astral Svengali".

The failure of Mrs. Besant, the Probationer, has a profound message for every student of Occultism in Theosophy; humbly then, every such student should feel charity and gratitude towards her. Strange is the Compassion of the Great Gurus—the successes of Their Chelas inspire, the failures of others bring warning.

The glitter of Mrs. Besant's

life since 1895 has cast deep shadows, and the careful observer must not allow himself to be carried away by the *maya* of that glitter. Thus, for example, Mrs. Williams writes of the height touched by Mrs. Besant in 1917 in Indian politics, due chiefly to the unwise action of the Madras Government who interned her. But to the student of soul-life that very incident brings a lesson: What did Mrs. Besant, claiming to be a Yogi and an Arhat, do in these months? It is a known fact in psychology that our impulses of youth repeat their expressions in old age.

How true was H. P. B.'s insight when in welcoming Mrs. Besant to the esoteric fold she wrote in *Lucifer* for August 1889 a warning, unheeded because forgotten, and in old age disregarded.

It is quite correct to say that "having for long done the will (*i. e.* put in practice the first of the Theosophical principles) she is now beginning to know of the doctrine". But this doctrine, let us hope, will never lead her to make again "her communion at a Christian altar".

With some perception Mrs. Besant refused communion at Anglican altar in the 'seventies of the last century, to receive it again some fifty years later at the collapsible altar of the Liberal Catholic church!

To-day, over eighty years of age, Mrs. Besant exists surrounded by disillusionment: her political influence *non est*; her Messiah-Christ-Maitreya, brought up in hope and cherished for long years, has parted company with her, reject-

ing the Theosophical Society of which she is the president and dissolving the Order of the Star she created for him; many who looked up to her have withdrawn in silent affection having found out that her spiritual claims are but claims, her visions not visions of a seer but the talk of a visionary, her dreams a blank, and her eloquence word weaving in an increasing measure. Above all, she is not a free agent, but the voice and the hand of another. Tragic, but true, in her finds fulfilment the teaching of the *Bhagavad-Gîtâ*:

He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all!

What would not the Theosophical Movement have achieved if Annie Besant had learnt from the humility of W. Q. Judge to curb her own pride; if she had acquired from the Wisdom of H. P. Blavatsky, who opened the Door for her, that power to serve impersonally the Cause of the Great Masters! She sold her spiritual birthright as a Recorder of the Teachings for a mess of pottage of new revelations, born of psychic clairvoyance and rooted in vice and untruth.

Such is the story of the failure of a probationer. If we all learn from it she will not have failed in vain.

C. G.

The Fall of Christianity. By G. J. HERRING. Translated from the Dutch by Rev. J. W. THOMPSON. (Allen and Unwin. 10s. 6d.)

If I were a rich man, I would endow a fund for distributing a free copy of this book to every priest, parson, clergyman and minister in Christendom; if I possessed autocratic power I would then compel him to read it. It is the best treatment of the relation of Christianity to war that I remember to have read, and the fact that it is by a minister of a Christian Church, a distinguished Dutch theologian, makes it as surprising as it is salutary.

Dr. Herring's thesis, stated with great force and cogency, and heavily documented by quotations from statesmen, generals, theologians and the Bible, may best be summarized in the form of a series of propositions. First: "Christianity and war are opposed irreconcilably." "Christians must, therefore, condemn war without qualification in any circumstances."

Secondly, for reasons which are partly historical and partly fortuitous, Christianity has become entangled with the State. The Churches are, therefore unprepared to take a Christian attitude. They are hypnotised by nationalism, and permit their religion to be used as a cloak for purely political ends and a sanction for murder on a large scale.

As I read this there came vividly before me a vision of English Bishops in war time. I looked up a file of war newspapers, and I find one of them informing me that "Every man who kills a German performs a Christian Act". On the day on which this review was written the Archbishop of York said, "Murder is always wrong, because, if it is not wrong, it is not murder." This, of course, makes everything plain; in war time it is not murder, therefore in war time it is not wrong.

The Archbishop also said that "the

important thing for Christians to remember is that revelation which they have received in the person of Jesus Christ". This, I cannot help thinking, is unfortunate. I cannot remember any special dispensation in Christ's teaching in favour of the killing of Germans, or indeed, anybody at all.

But to return to Dr. Herring. His third proposition is that, since the morality of war, which is effectiveness in killing, is opposed to the morality of Christianity, which is love, the only honest course for the Christian Churches is to make a united stand against war.

Fourthly, he makes a definite call for such a stand; organised religion is to support the League of Nations and advocate disarmament in season and out of season; the individual Christian must refuse to fight in any circumstances.

I cannot say how heartily I agree. Christianity, it is obvious, has never to the Western world been more than a theory. No serious attempt has been made by any community to practise it. To take Christ seriously would mean closing our prisons, sacking our lawyers and judges, disbanding our armies and navies and sharing our money with the poor. This, no doubt, is too much to expect. But it is not too much to hope that the Christian Churches should pay some attention to the precepts of the teaching they exist to profess. It is a great teaching; but, as the East has pointed out, it is not observed. "We do not deny its worth," said the Asiatic Buddhists and Brahmins at the World-Congress at Chicago, "but... we see that your life is a complete contradiction to what you preach; that you are not led by a spirit of Love but by a spirit of self-seeking and brute force, which rule in all wicked men."

Dr. Herring quotes the report with shame; yet he need feel none himself, for his book is a noble and whole hearted endeavour to remove its cause.

C. E. M. JOAD

The Papyrus Ebers. By CYRIL P. BRYAN. With an Introduction by Professor G. ELLIOT SMITH. (Geoffrey Bles, London. 10s. 6d.)

In Chapter I, Vol. I, of *Isis Unveiled*, (published we must remember in 1877), we are told the story of how the German archæologist George Ebers came to possess in 1872 the remarkable papyrus which has ever since borne his name. It is the longest of the Egyptian medical documents, and is claimed by Dr. Bryan as the oldest book in the world. Book, be it noted, not papyrus; for the Ebers scroll is paginated, and is as fresh and complete as when it was written 4,000 years ago.

Within three years of buying the papyrus, Ebers had dated it, issued a German translation, published a splendid facsimile edition, and identified it with No. 40 of the celebrated Hermetic Books of the Egyptian priests. The papyrus had therefore just entered into the sphere of public recognition when H. P. B. was writing *Isis Unveiled*. It is frequently referred to there, as a clear proof that it is not safe to dogmatise about what the ancient Egyptians did *not* know. The circulation of the blood, the virtues of castor oil, and the anti-septic properties of onions were well known, to mention but three points.

Dr. Bryan's book is intended as a guide to the scope and contents of the papyrus. It is not an English translation. Indeed, there may never be one. The difficulties of interpreting the medical technicalities of the Ebers document are prodigious. Even the German translation from which Dr. Bryan has worked, has long been seriously criticised.

So far not less than 81 complaints for which remedies are prescribed have been identified. They range from Palpitation to the Bite of a Crocodile, from

Scurf to Cancer. There are 811 prescriptions in all, including many astonishing drugs. Among these we note An-old-Book-cooked-in-Oil, Haematite, and Yeast-of-Beer-that-has-been-whipped-up. Animals or parts of them were freely used—the Cow, Mouse, Gazelle, Tarantula, Electric Eel, Scorpion, Tape-worm, and so on. Some remedies and cosmetics are thoroughly up-to-date, though quaintly described. But on the whole Dr. Bryan's selections conjure up an atmosphere heavy with magic and folk-lore. In this direction there must surely be a wide field for research. When we read of

ANOTHER REMEDY AGAINST THE UASES ABSCESS

Blood-of-a-Dove, Blood-of-a-Goose,
Blood-of-a-Swallow, Blood-of-a-
Vulture. Anoint therewith,
we feel certain there is some rationale behind this magic. Dr. Bryan, however, merely describes it as picturesque and assuredly useless.

One criticism we have to make. In trying to write his book in a readable and popular way Dr. Bryan has a habit of poking fun at these ancient remedies, referring to them as cocktails and sundaes, and dragging in references to the Frothblowers or "that schoolgirl complexion". Most of us can be intensely interested in this papyrus without such aids to understanding. They are in bad taste.

Professor Elliot Smith has written an admirable introduction, which serves to justify from his own experiences in the tombs of Egypt the quotation so aptly placed at the beginning of this book:—

Those about to study Medicine, and the younger physicians, should light their torches at the fires of the Ancients.—ROKITANSKY.

G.W.W.

The Heroines of Ancient Persia. By BAPSY PAVRY. (Cambridge University Press. 15s.)

Miss Bapsy Pavry combines the gifts of a story-teller with those of a portrait-painter, and therefore is fitted for the task she has undertaken, namely that of unfolding the pageant of ancient Persian womanhood through the medium of story telling. The stories told are from the national epic of the Parsees, the *Shahnama* of Firdausi, who sang at the royal command the glory of old Iran. He composed sixty thousand verses of flowing Persian poetry, a record of writing from a single pen unparalleled in the world's literary annals.

In the *Shahnama* is chronicled thousands of years of Persia's legend and history, with special reference to the part that women played in it. Firdausi, when he employed his poetic gifts to glorify woman, generously recognised the fact

that even though men are the chief actors in the drama of life, woman is the motive force behind. She is the inspiring, stimulating and invigorating element. Miss Pavry, in providing a portrait-gallery of his heroines, has paid a tribute to his high sense of chivalry. The earlier portraits, of Faranak the mother, or Rudaba the love-lorn maiden who loosened her raven tresses, bidding her lover to use them as a rope to ascend to her bower, compared with those of Katayun the maiden who held a Swayamvar, or Humai the queen whose weakness was fondness for power, appear somewhat dim and shadowy; but the fault has been neither of the authoress nor that of the poet, who had to work upon very scanty material.

The illustrations that decorate this book form perhaps its special feature. They are reproductions from the choicest collection of Persian manuscripts in the Metropolitan Museum of Art of New York.

P. S. P.

Inspirations of Saint Tukaram. By P. R. MUNGE. (Bombay. Re. 1.)

This is a lucid translation into English of ninety-nine Marathi Abhangas, i.e. immortal verses of Tukaram, a poet-saint of Maharashtra (1608—1650). He was a religious democrat; revolting against the Brahmin orthodoxy of his times, he taught the Vedic wisdom to the shudra caste, to which he himself belonged. His poems have a wonderful simplicity, a penetrating directness, and marks of spiritual inspiration. He lived a consecrated life, facing domestic difficulties, social persecutions and religious ostracism. A protagonist of fundamental

spiritual equality he interpreted caste from that standpoint. Here is a quotation from the book under review; Mr. Munge has happily entitled it, Superfluity:

We go to a grocer's to bring sugar; what have we to do with his caste and pedigree? Are we to abandon a sacred plant because of its having grown on a dunghill? Should we not accept the milk of a cow because it eats filthy things? St. Tukaram: What have we to do with the husk of a fruit? We should enjoy the kernel in it.

These songs, nearly five thousand in number, are popular all over the Deccan, especially among the poor, and in this book a few of them are put together.

D. G. V.

The Apocrypha. BY M. A. ST. CLAIR STOBART. (Kegan Paul, Trench, Treubner and Co., Ltd., London. 6s.)

Mrs. St. Clair Stobart has reviewed the *Apocrypha* from the point of view of a Spiritualist. She treats each of its books separately. After a brief historical introduction, she gives in everyday lan-

guage, frequently interspersed with entertaining remarks of her own, the narrative or history contained in each book. Finally she makes her own comments, paying special attention to any psychic happening that may have been recorded. She is a little severe on the story of Susannah where surely hypocrisy is

shown up in its blackest shade when confronted with purity and innocence. Everyone knows that Biblical narratives have never quite conformed to early Victorian standards!

We do not find that Mrs. Stobart attaches much importance to either the Old Testament or the Apocrypha as guides to the spiritual life. In her view "the world [we presume she means Christians—but there are others] has accepted the Churches' estimate of the Bible as it stands, and it has swallowed the pill of the Old Testament and the Apocrypha, because they are wrapped up in the jam of the New Testament." We are told later:—

The personal revelations vouchsafed to Moses and to the prophets of the Old Testament were good enough as religious guide to their contemporaries; and the personal revelations vouchsafed to Jesus and to His disciples were good enough as religious guide to Christians, for many centuries. But as spiritualists know to-day, evidence from personal experience, however well authenticated at the time, wears thin throughout the ages and needs to be renewed, corroborated and brought up to date.

Studies in the Lankavatara Sutra. By D. T. SUZUKI. (Routledge, London, for the Eastern Buddhist Society. 20s.)

The presentation to the West of any scripture of the Mahayana school is a notable event in the world of scholarship, for, until recent years, Westerners have necessarily acquired their knowledge of Buddhism from exclusively Hinayana sources. We can never be sufficiently grateful to those pioneer scholars of the last fifty years, by whose labours alone the Pali Canon is made known to us; but it is now tardily recognised that no complete understanding of the Teachings of the Buddha is possible without a profound knowledge of the Mahayana. As Professor Suzuki says, however, though "Mahayana Buddhism is just beginning to be made known in the West, as to an appreciation of its full significance we have to wait for some years yet to come". Buddhism, however, he reminds us, "is

According to our author, such renewal and corroboration is taking place—but outside the churches. The new religious genius, however, is not yet come. There are, it would seem, men and women with personality and character, and men and women who possess the psychic gift, but "the combination of these qualities and gifts in superlative degree" does not yet exist. We must infer from this that psychic gifts and moral excellence do not necessarily walk hand in hand, and this should surely provoke all Spiritualists to searching thought.

Mrs. Stobart makes a distinction between "psychism which is the science of the séance room" and "spiritualism which is the science of the soul"; but as to what this science of the soul is she gives no definite information. She talks of "the continent of Heaven" which is "practically unexplored" and wishes that some of the younger clergy would "turn their spiritual telescopes towards the new firmament, of which students of psychic phenomena are becoming conscious." This seems a rash wish, as then there would surely be heresies in heaven!

F. E.

like a vast ocean where all kinds of living beings are allowed to thrive in a most generous manner, almost verging on chaos," and we are therefore more than grateful to him for extracting from this maze of material one of the greatest Sutras ever written, and presenting it to us in a comparatively simple form. The adverb is used advisedly, for the Sutra is still very difficult to understand, yet, as it includes "in a somewhat sketchy style, almost all the ideas belonging to the different schools of Mahayana Buddhism," it will well repay the study of all who wish to understand that ancient Wisdom whose latest presentation is to be found in *The Secret Doctrine* of Madame Blavatsky. The Sutra is one of the very few exceptions to the rule of the Zen school of Buddhism which regards all scriptures, as indeed all other intellectual aids, as totally unnecessary for the reaching of the Goal. As at least

one third of the book is devoted to the nature of Zen Buddhism, one may be forgiven a passing allusion to an aspect of Buddhism, which, it is submitted, is the greatest of all. One treads warily on ground so thoroughly discussed by writers of eminence, but can this lengthy analysis of Zen be of any service save to encourage an intellectual study of a system of self-development the whole purpose of which is to rise superior to that essentially limited faculty? The word "Zen" is a corruption of the Chinese word "Ch'an," which is in turn a corruption of Dhyana, the process of acquiring knowledge by the development of Buddhi, the faculty of absolute cognition without the intervention of the reasoning mind. How then can any scripture or any systematic philosophy be of value save as a preliminary in correct understanding, and an aid to the removal of prejudice as the *sine qua non* of spiritual growth.

However that may be, those who study this volume will find in it a complete outline of Mahayana philosophy. Professor Suzuki has given us at once less and more than a translation of the original Sutra, for this volume contains a description, guide and commentary rather than an actual translation, which latter, without the Author's enormous erudition, would be of little value to the average reader. Most of it has already appeared in the most scholarly of all Buddhist magazines, the *Eastern Buddhist*, and it was in the course of investigating this Sutra, with a view to using

it in his forthcoming second series of Essays in Zen Buddhism, that Professor Suzuki realised its enormous value. Of the contents of the Sutra itself we have no space to speak, but those students of *The Secret Doctrine* who take the trouble to read for themselves will find an almost parallel terminology and from a somewhat different point of view. Whether we describe the Unnameable as "Bhutata," or the "Eternal, Immutable Principle" is a matter of nomenclature, and the same applies to the "fundamental identity of all souls with the Universal Oversoul" which Wei Lang, the last of the Zen Patriarchs in China, described by saying: "Doubt not that Buddha is within your mind, apart from which nothing can exist." In brief, herein lies complete corroboration, for those who need it, of H. P. Blavatsky's statement in *The Key to Theosophy* that the Mahayana Schools, "established in those countries to which his initiated Arhats retired after the Master's death, teach all that is now called Theosophical doctrine".

Though the Index to this Volume is unfortunately quite inadequate, the value of the book is greatly enhanced by a magnificent Glossary of Sanscrit-Chinese-English terms.

CHRISTMAS HUMPHREYS

[Christmas Humphreys is the President of the Buddhist Lodge, London, and is working hard to propagate the truths of Buddhism in the western world.—EDS.]

CORRESPONDENCE

AN OLD LETTER

Will you permit the use of your very valuable space for a reprint of the following letter of the world-famous and also world-abused agnostic and atheist Robert Ingersoll, written in December 1876 to Philip G. Peabody of Boston? I am taking it from *The Vegetarian & Fruitarian* of October 1930. Perhaps you will publish it in your issue for May—the month sacred to the memory of two compassionate ones—Gautama Buddha and H. P. Blavatsky.

London

M.

Philip G. Peabody, Esq.,
Boston, Mass.

My dear Friend.—

Vivisection is the Inquisition—the Hell—of Science. All the cruelty which the human—or rather the inhuman—heart is capable of inflicting, is in this one word. Below this there is no depth. This word lies like a coiled serpent at the bottom of the abyss.

We can excuse, in part, the crimes of passion. We can take into consideration the fact that man is liable to be caught by the whirlwind, and that from a brain on fire the soul rushes to a crime. But what excuse can ingenuity form for a man who deliberately—with an unaccelerated pulse—with the calmness of John Calvin at the murder of Servetus—seeks, with curious and cunning knives, in the living, quivering flesh of a dog, for all the throbbing nerves of pain. The wretches who commit these infamous crimes pretend that they are working for the good of man; that they are actuated by philanthropy; and that their pity for the sufferings of the human race drives out all pity for the animals they slowly torture to death. But those who are incapable of pitying animals are, as a matter of fact, incapable of pitying men. A physician who would cut a living rabbit in pieces—laying bare the nerves, denuding them with knives, pulling them out

with forceps—would not hesitate to make experiments with men and women for the gratification of his curiosity.

To settle some theory, he would trifle with the life of any patient in his power. By the same reasoning he will justify the vivisection of animals and patients. He will say that it is better that a few animals should suffer than that one human being should die, and that it is far better that one patient should die, if through the sacrifice of that one, several may be saved.

Brain without heart is far more dangerous than heart without brain.

Have these scientific assassins discovered anything of value?

They may have settled some disputes as to the action of some organ, but have they added to the useful knowledge of the race?

It is not necessary for a man to be a specialist in order to have and express his opinion as to the right or wrong of vivisection. It is not necessary to be a scientist or a naturalist to detest cruelty and to love mercy. Above all the discoveries of the thinkers, above all the inventions of the ingenious, above all the victories won on the fields of intellectual conflict, rise human sympathy and a sense of justice.

I know that good for the human race can never be accomplished by torture. I also know that all that has been ascertained by vivisection could have been done by the dissection of the dead. I know that all the torture has been useless.

All the agony inflicted has simply hardened the hearts of criminals without enlightening their minds.

It may be that the human race might be physically improved if all the sickly and deformed babies were killed and if all the paupers, liars, drunkards, thieves, villains and vivisectionists were murdered. All this might, in a few ages, result in the production of a generation of physically perfect men and women, but what would such beings be worth—

men and women healthy and heartless, muscular and cruel—that is to say, intelligent wild beasts?

Never can I be the friend of one who vivisects his fellow-creatures. I do not wish to touch his hand.

When the angel of pity is driven from the heart; when the fountain of tears is dry—the soul becomes a serpent crawling in the dust of a desert.

Thanking you for the good you are doing, and wishing you the greatest success, I remain,

Yours always
ROBERT G. INGERSOLL

THE WORD OF GOD

In your November issue a correspondent writes (p. 747) about "The Word of God" embodying the idea that Science dealing as it does only with the objective side of life, by invading Religion which deals with the subjective side, is the chief cause of the troubles in the world to-day. He asks—"What forces of Light, Soul, Divine Truth and Righteousness must be brought to bear upon the hosts of Darkness, Matter, Atheism and Evil so that the Word may be known?"

Why put all the blame on science? It is Religion, in whatever form, which is the cause of two-thirds of the trouble in the world. What will give the Key to the Word?—knowledge not belief.

Why class Scientists with the hosts of Darkness, Matter, Atheism and Evil, for are they not Atheists only in the sense of the rejection of idols? Are they not seekers after Knowledge albeit they start from the material side? The world indeed has need of men of vision capable of following in the footsteps of a Buddha or a Jesus but it should be remembered that there are as many paths as there are "breaths in the children of men"—leading to the Key to the Word.

It is no service to religion to run down science; if science has to give up its dogmatism, churches and organized religions have to give up a greater dogmatism, which has the additional vice of

being promulgated in synagogues on Saturdays and in churches on Sundays.

New York

B. H. S.

CLAIRVOYANCE

THE ARYAN PATH of March (pp. 188-190) has done great service by its note on different kinds of clairvoyance. The distinction that is made between psychic and spiritual clairvoyance is especially valuable. I read in *Psychic Science* for January that Professor Einstein, "the best known of all German scientists, has recently admitted the scientific reality of clairvoyance". As far as one can make out from the brief note, Professor Einstein has admitted the reality of certain psychic phenomena, of which he has been a personal witness. The *Zeitschrift für Seelenleben* hails this "as a magnificent victory". I should have thought that every intelligent person in this century admitted that psychic phenomena do occur. It does not need the vast intellect of an Einstein to convince any serious student in these matters. He is undoubtedly pre-eminent as a mathematician, but how does that entitle his opinion on clairvoyance to be valued and quoted as of paramount importance; perhaps he has just looked into the matter as any ordinary man might. Facts are facts, and Professor Einstein cannot alter them. But if minds of the calibre of Einstein and Sir Oliver Lodge were seriously turned to the understanding of the rationale of these phenomena, a great advance might be made.

I write this especially as I have in mind the celebrated case of Swedenborg, an inventor and a mathematician but a poor expounder of psychical mysteries. I am not implying that Einstein's opinion on clairvoyance is wrong, but that whatever it may be, it is not of any special value, for as far as we know he is but a novice in matters psychical and spiritual.

London

G. F.

ECHOES OF THEOSOPHY

"The sun of Theosophy must shine for all, not for a part. There is more of this Movement than you have yet had an inkling of."—MAHATMA M.

It is always so much more alluring in these push-button days to pay out money than to make efforts. For this reason any form of reducing weight is more popular than exercise. When electricity, for instance, can be substituted for will-power, gratification knows no bounds. A noted establishment in New York where flesh is bounced off while patrons merely sit and quiver is always crowded with portly patrons. Hot cabinets where the too solid flesh does literally melt have never lost their prestige.—JEANETTE EATON (*Harpers Magazine*)

We have given the name of mythology to what, for the Greeks and Romans, was the deep-seated religious belief. . . . There is no thought in our minds that to those great peoples those beliefs constituted a matter of life and death. We turn our thoughts to the religions of the East and they are still more foreign to our understanding. Yet we love to be made to feel them, to be taught to understand and interpret their mysticism, their darkness, their brilliancy and their mysteriousness. They have so much of the esoteric as to draw us inevitably toward them. . . . Our prejudices still overcome us and they appear in most unwelcome places—*New York Times Review*.

When war is popular, we hear eloquent speeches about the uplift of opportunities for self-sacrifice given by the war, and the heroism of the soldiers. When, ten years afterwards, war has become unpopular, we have resolutions in favour of peace.—LORD HUGH CECIL (reported in *The Daily Telegraph*)

Society itself under peaceful conditions must offer such opportunities for the courage, energy and enterprise of men that the great hazard of war has no longer any appeal.—*Everyman*.

Can't remember! Actually, you can't forget! Nothing you've ever felt, heard, seen, no matter how tiny—you may mislay the record, but you can't lose it. No matter how dim, it's here in your cranium somewhere, indelible, for ever.—W. D. STEEL (*Ladies Home Journal*)

It is possible for the philosophy of Advaita-Vedanta to be a rationale of a supreme religious ideal dominated by Bhakti. It has also been incidentally shown that Bhakti can be synthetised with Jnana. It may be remarked, however, in addition, that a similar synthesis is possible in many other systems of religious philosophy too, and that, in spite of the synthesis, people may emphasise one or the other of the elements in various ways. . . . —SURENDRANATH MITRA (*The Vedanta Kesari*)

The Christian Evangelist has to learn from the Hindu Mystic and the Moslem Sufi the meaning of tolerance and the great truth that those who have found the Lord have broken through all barriers of religious labels.—SHARAN S. SINGHA (*The Spectator*)

"———ends of verse
And sayings of philosophers."

HUDIBRAS.

Recently at Lahore Mr. Gandhi gave a clear expression of his views on the effort of Christian missionaries to proselytise the heathen. Said Gandhiji:

If instead of confining themselves purely to humanitarian work and material service to the poor they limit their activities, as at present, to proselytising by means of medical aid, education, etc., then I would certainly ask them to withdraw. Every nation's religion is as good as any other's. Certainly India's religions are adequate for her people. We need no converting spiritually.

Every true Theosophist will welcome this pronouncement. For long years no heed has been paid to the sustained opposition of Indians to this missionary effort, so weakening for the nation and so degrading to the integrity of every human soul. While missionaries make useless sacrifices, as H. P. Blavatsky pointed out in her *Key to Theosophy*, in going to savage tribes for the purpose of converting them, their work in such countries as China and India is a species of crass impertinence. We are very glad indeed to see the endorsement of the above view of Gandhiji by the *Indian Social Reformer*. In its issue of March 28th, the editor says:

This is very much what the *Reformer* has been saying and we are glad in this

as in many other matters to find ourselves in agreement with him.

It is a known fact that in India conversion propaganda most succeeds among the downtrodden and despised Panchamas. What is needed is *not* the conversion of the Panchamas either to Hinduism or Islam, any more than to Christianity, but their education in the first principles of Religion in contradistinction to religions. The Theosophical view that, at its base, every religious creed has a common universal philosophy offers a solution. Why should not a serious attempt at presenting the best truths of every religion be made so as to *educate* these classes, leaving them free to mould their own religious lives? Perhaps there is no other problem so pressing and important as the religious problem in India and the right beginning is to work for popularizing the slogan: Not Conversion but Education. The greatest difficulty in the way is lack of religious and philosophical knowledge among the westernized Indians, including the leaders. There is a broadening influence at work in India on the religious outlook; what is further needed is the deepening influence. At present such influence exists in the Uni-

ted Lodge of Theosophists at Bombay, but we do not know of any other unsectarian body of students engaged in this field of spiritual philanthropy.

Our machine age in the West troubles not a few people. *Scribner's Magazine* for January, for instance, introduces Norman Thomas's article "Our Changing Ways of Living": "We play with more dangerous forces than did our ancestors. Can we control them?" "Our modern world," the author says, "is the world the machine as we have managed it has given us." It is a world of "breathless changes in material conditions"; a world "sick for lack of an adequate philosophy and a programme to lead to planned control of the billion wild horses of machinery for the common good . . . it is a world where the machine which may be a source of abundance may also be a source not only of insecurity but of wholesale death." "Chemistry and physics and their application to the art of living have no inherent moral code." Yet "we are so much more widely interdependent that folly and madness in any part of the world threatens all nations." There is no hope for the future in these changing ways of living. To reach harbour requires "the creative energy of the informed human will".

With all of this we agree but we look in vain for indications where to find that philosophy of life to acquire, for example, "the

creative energy of the informed human will". It is obvious that only the right kind of knowledge will enable us to control these forces but where shall we find it? All are looking out for—

a needed universal religious philosophy; one impregnable to scientific assault because itself the finality of absolute science, and a religion that is indeed worthy of the name since it includes the relations of man physical to man psychological, and of the two to all that is above and below them.

Do not our Western sciences fail because they leave out of count moral results and the ratio of usefulness to mankind? What our machine age needs is some practice of the precepts of the great Teachers, altruism, living to benefit mankind, intent on the Self of all Creatures. So comes the inner knowledge to unloose "the creative energy of the informed human will". A Teacher of mankind once wrote of—

brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics . . . The idea I wish to convey is that the result of the highest intellection in the scientifically occupied brain is the evolution of a sublimated form of spiritual energy, which, in the cosmic action, is productive of illimitable results; while the automatically acting brain holds, or stores up in itself, only a certain quantum of brute force that is unfruitful of benefit for the individual or humanity. The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature.

Men of our machine age, desire-driven, cannot therefore be transmuting brute force into spiritual energy, and thus rob Nature instead

of enriching her. They who are intent on noble thoughts and sublime knowledge, who learn how to put it into practice in everyday life to help all around them, work with Nature. May it not be that to them she gives her secret gift "the creative energy of the informed human will" which is master of *all* forces, demoniac as well as divine.

The matter of experiments on animals was widely ventilated in English daily and weekly journals during the third week of December. Lieut.-Commander Kenworthy asked leave to introduce in the House of Commons a bill to prevent the application of taxpayers' and ratepayers' money to vivisection experiments which are at present subsidised to the extent of between £130,000 and £145,000 a year. The British Medical Association bent every effort to oppose it, circularising each M. P. in detail as to supposed benefits derived as a result of the knowledge gained. Leave was refused by the narrow margin of 14 votes (170 to 156), despite the powerful opposition. In the *Nation and Athenæum* for December 20 was printed a letter from Mr. G. S. Whiting of Northampton, which quoted the view of Dr. R. H. Perks, M.D., F.R.C.S.:

... We have the recorded testimony of many of the most eminent members of the medical profession to the effect that nothing of real and lasting value has been gained thereby, but, on the contrary, that such knowledge has been notably unsatisfactory, contradictory, and

misleading, and has often seriously hindered the real advance of medical science.

Mr. Whiting concludes:

If it is true that man, himself, generates the diseases he suffers from by the violation of laws, physical, ethical or spiritual, surely the remedy for these things is not the mutilation and torture of innocent animals, but the regeneration of his own habits.

At the same time *The Daily Telegraph* featured extracts from the will of Mr. James Fraser Hewes who bequeathed £5000 to the British Union for the Abolition of Vivisection—

... feeling strongly, as I do, that the suppression of this practice will benefit not only the animals themselves, but suffering humanity also, by causing the attention of medical men to be diverted from a false science and centred in the observation of disease in men for its cure.

Progressive members of the medical profession in the West have expressed to us their desire for changes but they fear ostracism, that terrible weapon of modern caste slavery. Had they the courage to go on stating in public the views they do not hesitate to assert in private, the old order would pass and the community would indeed benefit. Just as a group of tortured cells in a man's body brings about disease in the entire organism, so tortured animals react malefically in the greater organism of the universe, in which we are all part, men and animals alike. Medical science should turn to the study of such methods as those advocated by the greatest occultist of the Middle Ages, Paracelsus, pioneer in medical science.